

JULY 1968

Adibasi

VOL. X

1968-69 NUMBER TWO

Editors

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N. DAS

Published by

TRIBAL RESEARCH BUREAU
ORISSA

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LIVING CONDITION OF TRIBALS OF SIMILIPAL HILLS

Introduction

Similipal hill area in Mayurbhanja is mostly undeveloped. The inhabitants are predominantly tribals. Very little is known about them.

Tribal Research Bureau was called upon to assess the living conditions of these people in Similipal hills in relation to their immigration. The study was expected to throw light on the actual economic and social juxtaposition of various groups living within those inaccessible hill ranges covered with deep woods infested with wild animals. The felt-needs in relation to their cultural background were to be determined to suggest suitable programme for the development of the region.

Living conditions are taken here as the totality of the economic life of the people in the context of their social and physical environment and culture.

This study was taken up by two Junior Research Officers Shri G. N. Satpathy and Shri P. S. Das Patnaik assisted by four Investigators. The final report was written by G. N. Satpathy.

Two Panchayats, namely, Astakunhar and Gudugudia of Similipals were taken up for enumerative study in the months of January, February 1967. Taking into account the concentration and distribution of the population, period of the establishment of the settlements, two villages, one from each of the Panchayats were selected for detailed study. The entire study was completed in the month of June, 1967, 40 days having been spent in field investigation.

The study design included a set of schedules and questionnaire which were filled up by the Investigators. Methods of Interview, Observation, Case history were adopted to elicit facts from the informants. A few biographies were collected to ascertain changes in the ways of life of the people in course of their immigration to the present settlements from their ancestral home. Genealogies were drawn up in a few cases to trace out their social and kinship relationship. A simple census was taken to find the population, size of family, literacy, land holdings and indebtedness. It was rather difficult to determine the age and actual period of migration of the informants. To obviate this

difficulty important events like deaths of Raja Ramchandra Bhanj Deo, Sardar Peter Dubraj, opening of Post Office at Gudugudlia, establishment of rest houses were told to them and they were asked to co-relate these incidents with events of their personal life. Similarly, exhaustive questionnaires were used to determine the local conditions of the original habitats of the migrants, their topography, soil, sources of water-supply and forest law, etc. Their replies were compared with the conditions in the local area. Some were asked about their original abode and some others were separately asked about the present facilities to obtain an unbiased comparative picture of the two lands, from which the causes of migration were assessed. The history of migration was given a shape.

In spite of the best attempt to study the problem methodically, the investigation suffered from a number of limitations. The inhabitants of the area are mostly Kothas from Bihar who speak their tribal dialect. None of the field-

workers knew that language, which hampered the work. The time was short for taking up study in an extensive area. Therefore, the study was to be confined to two Panchayats on the basis of which inferences were drawn. The study was made in the later part of Winter and early in Summer, when due to harvest or opportunities for wage-earning conditions were altogether different from those in rainy season which are lean months. The conditions during the period of scarcity were constructed from questionnaire. Moreover, the field-workers were handicapped due to the suspicion mounting in the minds of the tribals that the survey was perhaps intended to levy new taxes, etc.

It is therefore to be taken as a preliminary study, where in attempts have been made to throw light on the problems of Similipal hill area and the people. If plans are phased as per recommendations and follow-up studies are taken up in course of execution, it is hoped that something concrete can be achieved in the long run.

The Similipal Hills

The district of Mayurbhanj lies between $21^{\circ} 16'N$ and $22^{\circ} 34'N$ latitudes and between $85^{\circ} 40'E$ and $87^{\circ} 11'E$ longitudes. It is bounded on the north by Midnapur district of West Bengal and Singhbhum district of Bihar, on the south by Keonjhar and Balasore districts, on the East Balasore district on the West Singhbhum and Keonjhar districts. The entire district covers an area of 4,021.8 square miles or 10,416.4 square kilometres with a population of nearly 12.64 lakhs. It comprises four subdivisions.

The central part of the district is mainly a hilly tract, from which two ranges of hills run, one to the north and the other to the south dividing the undulating plains in the outer region into two halves which contain fertile valleys. This mass of hills popularly known as Similipal rises abruptly over a length of about 30 miles on the eastern and south-eastern parts facing Bay, to an average height of about 3,000 feet and then gradually descends towards the north and north-west over an inclined plateau in the low hills finally to merge with the elevated plains of Panchajir and Bamanghaty subdivisions. Athar Deuli, Barabudhi, Barapahar, Darbarmeta parbat, Patkar Pachari, etc. form together, Similipal hill ranges. The highest peak, the Meghasani (seat of rains), is nearly 3,825 feet high. This central belt covering an area of nearly 1,100 square miles lies within $21^{\circ} 32'N$ to 22° latitude and $86^{\circ}5$ to $86^{\circ}32'E$ longitude. The hill ranges are thickly wooded to their very summit

and are normally inaccessible except through regular passes although extensive exploitation of the forest wealth is gradually opening up the interior. This entire area was previously covered under the name of Similipal pergunnah having ten pirhs namely, Brahmanagan, Chakiri, Barheipani, Kasira, Nij Similipal, Rajnagar, Barghati, Jamuna Bardanda, Ram Raja and Okudar. Now the area falls within a number of Panchayats. This area is included in the four subdivisions of the district and greatly influences its physiography.

The maximum temperature of the district varies between $110^{\circ}F$ to $120^{\circ}F$ whereas, the minimum temperature goes down to $57^{\circ}F$ in cold weather. The Similipals, are however cooler owing to their situation, altitude, dense forest and water sources. In some areas there blows a cold wind which makes conditions sometimes unbearable during winter months. The average rainfall is about 65" and forest and water sources. In some recorded between June to September. The heavy rainfall and dampness make the area unhealthy during the rains. Leeches are found in abundance in low-lying areas and Malaria is endemic.

The forest in the entire district nearly covers 1,481 square miles of which the maximum area falls within Similipals. Northern tropical evergreen species like Sal (*Shorea*), Pissal, Siau (*Dalbergia Sissoo*), Kurass (*Odina cardifolia*),

Bandhan, Gambhari, Kendu (*Diospyrus Embreyopteris*), Mahua (*Bassia Latifolia*), Ason, Mangi, Simili (*Bombax Heptaphylla*), Karenja (*Alnus Intagrifolia*) and grasses like *Babai*, *Pal*, grow in plenty. Bamboo is gradually decreasing in quantity. Tusser coccon, Lac, Myrabolam, Sunnibark, Arrow root, Honey, Mahul, Kusum, Rauwolfia, *Asbok*, *Rhynchoraj*, etc. are some of the notable forest produces in the area. Pine and other plantations are being raised by Forest Department at certain places.

Dense forests, rising hills, perennial streams, lovely pastures and valleys of the area have provided ample scope for the Wild animals to thrive. The elephant, tiger, spotted deer, bison, sambara, barking deer, wild dog, panther, rabbit, hedge mouse, bear and monkey, are seen in large numbers in this area. Peafowl, maina, parrot, *Bhalu-khu*, *Kachilakhoi* (Hornbill) jungle fowl, green pigeon, imperial pigeon, grey, painted and black partridge, quail, and sand grouse are seen. Cobra, python, king Cobra, are commonly noticed. Crocodiles, are sometimes noticed in Burabalang, Khairi and Deo rivers. Varieties of fish, are generally found in streams and pools. Leech, white ant, winged kai ant are seen in large numbers.

A number of rivers have their origin from Similipal hill ranges. Burabalang, the largest in the district originates near a village of that name and flows into the Bay of Bengal. River Gangahar, starts

from Similipals and meets Subarna-rekha. Rivers Deo, Kharibandhan and Salindi rise from the hills and join Baitarani. Rivers Sona, Sanja and Nahna have their sources from Similipal and flow into Burabalang, Sona, and Gangahar respectively. Many other rivers and rivulets like Panasia and Jamuna originate from these hills.

The land on the basis of soil and irrigation facilities has been classified into three divisions, namely, Jal Soyem, Jal Doyem and Jal Awi. Of the wet land such portions as are satisfactorily watered by natural or artificial means of irrigation are called Jal Awi, while the remaining portions which are comparatively less benefited by irrigation go under the name of Jal Doyem. The inferior kind of wet land is known as Jal Soyem which lie along the newly reclaimed hill side, jungle lands or on up lands which have been ridged with a view to hold water at the proper level. The soil is generally rocky. The soil of flat valleys is sandy loam. The soil along river beds is alluvial.

The Forest Department maintain forest roads to facilitate supervision and execution of forest operations.

The principal routes into Similipals are :—

- (f) Jashipur to Nawana via Kaliani, Nenjhaghosara, Gudugadia and Garh Similipal.

- (ii) Jashipur to Nawana via Podagari, Jamanai, Chahala and Barheipani.
- (iii) Baripada to Nawana via Astiaghat, Pithabata, Luhung and Nigirdha.
- (iv) Bangiriposhi to chahala via Talbandh.
- (v) Karanjia to Nawana via Thiakurmunda, Jenabil.
- (vi) Udala to Nawana via Bhanjabasa, Jenabil.
- (vii) Tangabila to Ramjhari via Sardha, Hatibadi, Lower badakamara and Dudhiani.

New forest roads from (i) Tato to Tina-diba and (ii) Baripada to Meghasani peak are under construction. All these roads are closed to traffic during rainy season and Similipals are completely cut off from the outside world for six months. There is only one Post Office at Gudugudia 16 miles away from Jashipur to cater to the requirements of the people of two Panchayats. Letters are received in this Post Office on every alternate day. There is no telecommunication to this area. In addition to lack of communication, the fear of wild animal and leeches cuts off all movements during rainy season.

Out of nearly 1,100 square miles, an area of 402.39 square miles has been demarcated as National Park and game sanctuary. The main and branch offices of the National Park are now functioning at Cuttack and Jashipur, respectively. The Divisional Forest

Officers of Baripada and Karanjia and Wild Conservation Officer & Assistant Conservator of Forests National Park Division administer the forests in their respective jurisdictions. The land revenue in respect of revenue villages is collected by the revenue staff.

There are a number of picturesque spots inside Similipals. Those are (i) Burabalang gorge, (ii) Barheipani waterfall, (iii) Joranda waterfall, (iv) Meghasani Peak, (v) Deokund, (vi) Gudugudia, Nawana and Jenabil valleys, (vii) Pools in Burabalang, Deo, Khairi, and Bhandan. (viii) Salt licks at Rajpal, Joranda, Bhanjabasa, Tinadiba, and Upperbarakamara, and (ix) waterholes at Bilapogha, Domingora, Bakua, Dhudurchampa, Jenabil and Chahala. There are lovely rest-houses maintained by Forest Department at Barheipani, Gudugudia, Nawana, Dhudurchampa, Jamanai and Jenabil. The rest houses at Bhanjabasa and Chahala are in dilapidated condition.

To one who comes for the first time into Similipals it may appear that Similipals are devoid of human habitation, but very soon, he discovers that there are people who are living in the midst of natural beauties without the amenities of modern world. They are mostly tribals. Groups after groups migrated to the area and settled down on forest lands.

It is, therefore, a big question as to why they came in successive batches to live in these inaccessible tracts amidst various hazards.

Immigration

According to the legend in vogue, during the reign of Bharat, the tribe named Bathudi came from their ancestral home in Ondh in search of Ramachandra and settled down in Chotanagpur plateau. In Singhbhum they were told of the availability of land in Jamuna-Bardanda of Similipal and migrated there. They selected twelve valleys (Barthali) and established their settlements defeating king Chandrasen. The so-called 'Tahsil' now known as Jashipur was then ruled by a Kharia chief, who was ruling also over Panchpir. Bathudis under the leadership of Nand Das Bathudi defeated that Kharia chief and captured Jashipur fort. Ramanghaty was then under the control of a Bathudi chief who defeated the Gond king, and annexed Ramanghaty. In course of time, Bathudis were allowed to be chiefs at four forts, namely, Adipur, Jamuna Bardanda, Karanjia and Jashipur. Once there was famine and some migrated to Keonjhar, Sukinda and other areas where they settled down. Whatever may be the veracity of this legend, it is clear that Bathudis were the earliest settlers of Similipal.

Kharias were originally living in Panchpir and were eking out their livelihood by collecting forest produce from Similipals. When their chief was defeated at Jashipur, they migrated into deep dense forests of Similipals. Gonds were old settlers in certain parts of Similipals. Depredation of tigers

and elephants, constant attack of fever and forced labour compelled some of the original settlers in Similipals to migrate to the plains. Depopulation due to the reasons stated above, happened as many as seven times in Similipals and fresh migration took place. Another disadvantage for large scale settlement was the practice to reserve the whole area as a game sanctuary. Messrs. Borooah Timber Company, Limited had the monopoly of timber business in Similipals. The company was facing inconvenience for procuring labourers to carry out forest operations. The Company used to import labourers from adjoining places like Singhbhum, Ranchi, etc. Those labourers got opportunity to be acquainted with the conditions and availability of fertile land inside Similipals. The usual practice with such labourers was to return to their native places after the completion of forest operations each year. Only a few of them settled within Similipals temporarily. Till 1890, this state of affairs continued and Similipal pergannah remained thinly populated. Maharaja Shri Ramachandra Bhanja Deo, assumed control over the state in 1890. He was interested in improving the conditions in Similipals and adopted certain measures in that direction. Temporary Leases for cultivation were granted to a few settlers. One, Peter Dubraj, a Koli from Singhbhum who was working as a Postmaster at Chalkasa was granted lease of 9,206-42 acres at an annual rent of rupees two hundred fifty-four and annas nine

only. He was declared intermediary Sardar for the area and was allowed to establish villages in Similipals. Similarly lease was granted to Durjodhan Mahakud, for Kasirapirah, where seven revenue villages were formed in due course.

Peter Dubraj invited his fellow tribesmen for establishing settlements inside Similipals by beating drums at Chaibasa, Manada and other places. Specially Kolhs were preferred by the Sardar for settlement. Those earlier immigrants could not stick to the place due to tiger havoc, malaria and forced labour. In early parts of nineteen forties tiger havoc was widespread in the village Budhabalong and continued for five years. Villagers abandoned their homes and took shelter elsewhere. The headman of the village Mana Ho left for Garh Similipal. In 1948, he came across a number of persons belonging to Munda tribe, who showed interest to settle down permanently in Similipals. Mana informed them of the lands available at Budhabalong. They expressed eagerness, saw the land, and brought a hunter named Chaitanya Gunju. The hunter shot several tigers and performed rituals to avert tiger menace in future and Mana with others resettled in the village. After a few years, the old tenants returned and occupied their lands. Budhabalong has two groups, one of the old settlers having records of rights from Peter Dubraj and the other of new immigrants having lands in protected forests without any records of right. Similarly, Garh Similipal and Nawana also suffered from

depopulation and were reoccupied by old and new tenants.

When Dubraj died in 1934, it was found that he was in heavy arrear of rent. His successors were forced by circumstances to sell their lands. Ganesh Ram Ho of Nawana, purchased some lands in 1949. In 1955, the Sardari system was abolished. Lands of Peter Dubraj were auctioned towards arrear revenue in 1955 and were purchased by a group of persons belonging to Mahato caste. The Mahatos of Bhanjia have now set up *Dubraraghar* (farm house) in Similipals.

After the merger of the state of Mayurbhanj with Orissa, forced labour and monopoly system of timber extraction were abolished. Forest coupes were auctioned to the highest bidders. Persons from far and near came to work in Similipals for forest operations and collection of minor forest produce. The virgin soil in the valley and water sources attracted the labourers to settle down in protected areas for which they were penalised several times by Forest Department. Finally in 1955 these lands were declared as Nayabadi and were allotted to the occupants. The availability of Nayabadi lands, stimulated others to encroach. During last decade, many outsiders from different parts of Bihar especially Ranchi and Singhbhum rushed into Similipals and established villages encroaching upon forest lands and destroying forest wealth. This drew the attention of State Government in 1965, when the encroachers were ejected. Still they continued and a few of them

accommodated themselves in protected areas, of the established villages with the older settlers. This infiltration of outsiders has considerably increased the population, particularly at Jajdhi, Kukurbhuka, Badhabalong, Saruda, and Bunduriabasa. They mostly belong to Munda tribe converted to Christianity.

Other processes through which Similipal is populated are matrimonial relations and kinship bond. On many occasions, the son-in-laws are made to live in Similipals after marriage. Many did immigrate on requests of their relatives who had settled at Similipals earlier. Many came down, to this place to remain as Barmasia or annual agricultural labourer. Subsequently they acquired patches of land and settled down permanently.

It is thus clear that immigrations did not take place during any particular period. It took place over a long period by successive flow of immigrants from within and without Mayurbhanj. From 1911 to 1931 migration was casual but increased again from 1931. "The majority of Kolhas came as it appears from the four adjoining pirs of the Kolhan Government Estate of Singhbhum, viz., Anal, Lalgarh, Thoi, Bhar Bharia which formed an integral part of the territory of Mayurbhanj till 1837, when their administration went over to British Government

and which forms a compact block on the Eastern frontier of Kolhan estate" says Census of Mayurbhanj 1931.

A number of factors influenced this immigration from Bihar. This district being the northern most district of Orissa, borders Bihar. The virgin soil of Similipals is fertile. There is no dearth of water. There are prospects of wage earning in forest operations. The old inhabitants are not hostile to new comers. The forest authorities were not vigilant to check, obstruct, or penalise them for years together. These encouraged the encroachers to rush into various parts of Similipals to encroach upon large tracts to establish and thus were enumerated by the census authorities in 1931.

Those who could produce Amalnamma signed by Dubraj, Mahakud or their successors are considered as bonafide settlers and others are encroachers. There are two types of immigrants. Permanent and Temporary. Permanent immigrants came down from within and outside state encroached forest lands, destroyed forests, and settled in regular villages. The temporary immigrants are persons who migrated from outside Similipals for some specific purpose and returned after that. The herdsmen who come with their cattle for grazing belong to the temporary category.

TABLE No. 1

Period of Settlement

Period of Immigration Name of community	No. of families who have immigrated						Total No. of households.
	In present generation.	Since father's time.	Since grand father's time.	Since great grand father's time.	Prior to great grand father's time.	Not known	
1	2	3	4	5	6	7	8
Bathudi ..	7	4	31	21	5	5	73
Bhamsija ..	2	8	13	1	1	6	31
Kharia ..	2	4	24	22	8	12	72
Kolh ..	154	130	127	43	57	76	587
Mahali ..	1	5		..	..		6
Munda ..	45	50	7	..	..	6	108
Santal ..	..	..	8	3	..	..	11
Binjhani ..	..	4	2	2	..	..	8
Mahakud ..	1	30	12	1	..	2	46
Mahato ..	9	1	..	..	..	..	10
Teli ..	1	..	1	..	..	..	2
Karan ..	1	..	..	..	..	..	1
Ghasi ..	..	2	..	..	..	..	2
Musalman ..	..	1	..	..	..	..	1
Total ..	221	239	225	93	71	107	958

There are 958 families in the studied villages of the two panchayats. They have been classified in table No. 1 according to their period of migration. It is evident from the table that

Kolhs and Mundas have recently migrated in large numbers whereas Bathudis and Kharias had settled there since long. This is being corroborated by historical data.

Table No. 2

Reasons of Immigration

Reasons of Migration Name of Community	Debari Request	Land and Nayabadi	Work in Boroahla Company	Service	Marriage	Rela (small)	Forest wageearning	Barakchay	U. school	Industry	Forest collection	Mahalle	Not known	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Bathadi	7	..	..	2	2	..	..	..	..	..	62	73
Bhumija	..	4	12	..	..	2	..	..	..	..	..	..	73	91
Charia	2	..	4	..	..	..	30	..	72
Koli	..	257	154	32	3	7	11	15	..	..	..	2	..	491 587
Mahali	1	..	..	3	..	..	..	..	6
Munda	..	7	89	4	..	2	..	..	..	..	..	..	..	98
Saniai	11	..	..	..	..	..	..	..	..	..	..	11
Bisdyani	8	..	..	8
Mahakad	..	10	20	..	..	1	..	..	..	..	..	..	..	31
Mohato	10	..	..	..	..	..	..	..	..	..	..	10
Teli	1	..	..	..	..	..	1	..	..	..	..	2
Kamra	1	..	..	..	..	..	..	..	..	1
Ohari	2	2
Masalmari	1	..	..	..	..	..	..	..	..	1
Total	..	278	314	39	7	17	13	19	5	1	8	32	2	558

Table No. 2 gives the drives through which the present households immigrated. Initiative taken by Sirdar Peter Dubraj played a great role in settling tribes in the uninhabited locality of Mayurbhanj.

The late Maharaja Shri Ramchandra Bhanja Deo thought ahead of his time and decided to lease out lands granting occupancy rights.

Table No. 3

Places of Immigration

Place of migration Name of Community	No. of house-holds who have migrated from			Total
	Parts of Bihar	Parts of Mayurbhanj	Not known	
1	2	3	4	5
Bathodi ..	..	11	62	73
Bhumija ..	..	25	6	31
Kharia ..	..	60	12	72
Koth ..	403	108	76	587
Mahali ..	3	1	..	6
Munda ..	162	..	6	168
Santal ..	..	11	..	11
Bindhani ..	..	6	2	8
Mahakud ..	36	8	2	46
Mahato ..	..	10	..	10
Teli ..	..	2	..	2
Ghasi ..	..	2	..	2
Karan ..	..	1	..	1
Mushaman ..	..	1	..	1
Total ..	546	246	166	958

Table No. 3 shows the original places of migration of emigrants. Gudugudia Panchayat is found to be populated by immigrants from the district of Mayurbhanj, where as Astakunhar is mainly populated by outsiders. Bamanghatia Kolha are found in older settlements like Sanaski, Barbeipani, Badhabalong, etc., whereas Kolhan Kolha are noticed in Nawana, Balarampur, Garh Simulpal, etc.

The interpersonal relationship between old settlers and recent immigrants, as it stands to day, is not congenial. Previously the old settlers were not hesitating to room the new comers in their villages because they were interested to populate the area as a security against the menace of

wild animals. After the expulsion of recent encroachers in 1965, the attitude of the people has been changed. Whenever an outsider seeks shelter in a settled village for permanent settlement, he is not encouraged to do so. The settlers do not like to accommodate any new comer on the extent of land available for cultivation. Gharjoians and widows returning back to their parent's place are allowed to settle in exceptional cases. The new groups wherever they are living without record-of-rights are living in constant fear of being driven out at any moment.

It would be interesting to study how the groups coming from different environments and cultural back-grounds adopted themselves to their new surroundings.

People

Similipal area is predominantly inhabited by tribals except a few other households who have moved to the area for pursuing certain specific occupations. A tribe and caste-wise distribution is given in the "Table No. 4" showing the ethnic composition of 40 (76.5 per cent) villages of the two panchayats namely, Gadagudia and Astakunhar. The Scheduled Tribes inhabiting the area are Bathudi (7.6 per cent), Bhumija (3.3 per cent), Kharia (8.9 per cent), Kola (61.1 per cent), Mahali (9.6 per cent), Munda (12.1 per cent) and Santal (1.3 per cent). These seven tribes together constitute 92.9 per cent of the total population of the studied villages. There are only two households

belonging to Scheduled Caste namely, "Ghasi" in the total households of 538. The Other Backward population consisting of Gaud (Mahakud), Mahato, Teli and Bindhani constitutes nearly 6.8 per cent of the total population. High Caste Hindu is represented by a single household belonging to Karan Caste which settled down here by holding an appointment. Oilmen came for trading in grocery and forest produce. Bindhani, who are craftsmen immigrated as an occupational group to help the cultivators and the Mahatos came to cultivate lands purchased at auction. The Ghasis were brought as their womenfolk could render services as midwives.

No. 4

according to Village and Panchayat

P	Tribes											
	Kharis				Koth				Mahali			
	H	T	M	F	H	T	M	F	H	T	M	F
	12	13	14	15	16	17	18	19	20	21	22	23
..	..	..	..	..	8	41	26	15	..	..	..	..
..	..	..	..	..	7	36	20	16	..	..	..	..
..	..	..	..	..	16	68	38	30	..	..	..	..
..	..	..	..	..	12	78	52	40	..	..	..	..
..	..	..	..	..	9	33	17	18	..	..	..	..
..	..	..	..	..	17	76	38	38	..	..	..	..
13	55	38	27	..	23	109	65	44	1	8	1	3
13	81	32	29	..	2	8	4	2	..	..	..	..
30	132	73	77	..	8	35	20	15	..	..	..	..
2	9	5	4	..	11	45	25	20	..	..	..	..
..	..	..	..	..	25	114	60	54	..	..	..	..
..
..	..	..	..	..	36	170	86	84	..	..	..	..
..	..	..	..	..	12	47	34	23	..	..	..	..
..	..	..	..	..	8	44	39	25	..	..	..	..
..	..	..	..	..	20	79	39	40	..	..	..	..
7	36	15	21	..	1	3	1	..	..	..	..	..
..	..	..	..	..	36	197	90	107	..	..	..	..
..	..	..	..	..	22	122	60	62	..	..	..	..
..	..	..	..	..	30	178	107	71	..	..	..	..
1	3	2	1	..	33	186	96	98	5	20	12	8
..	..	..	..	..	8	57	30	27	..	..	..	..
..	..	..	..	..	10	67	33	34	..	..	..	..
..	..	..	..	..	4	20	10	10	..	..	..	..
..	..	..	..	..	14	39	35	26	..	..	..	..
..	..	..	..	..	40	160	81	79	..	..	..	..
..
..	..	..	..	..	11	62	31	31	..	..	..	..
3	9	5	4	..	23	112	65	59	..	..	..	..
..	..	..	..	..	8	34	19	15	..	..	..	..
..
..	..	..	..	..	18	84	41	43	..	..	..	..
..	..	..	..	..	36	171	91	80	..	..	..	..
..	..	..	..	..	50	148	77	71	..	..	..	..
..	..	..	..	..	23	112	62	70	..	..	..	..
..	..	..	..	..	18	108	51	55	..	..	..	..
..
..	..	..	..	..	5	19	9	10	..	..	..	..
<hr/>												
	62	277	140	137	218	987	522	462	1	8	5	3
<hr/>												
	11	48	22	26	569	1,924	964	940	5	20	12	8
<hr/>												
	72	325	162	163	587	2,911	1,506	1,405	6	28	17	11

Table

Tribes—Castewise break-up of the population

Scheduled											
Sl. No.	Name of Panchayat	Name of village	Munda				Santal				
			H	T	M	F	H	T	M	F	
1	2	3	24	25	26	27	28	29	30	31	
1	Astakumbhar	Bodakoria	..	..	..	..	4	20	9	11
2	Godagadaha	Bakun	..	..	..	..	..	..	..	..
3		Baligona	..	..	..	..	..	..	..	..
4		Balapogha	..	..	..	..	..	..	..	..
5		Bhandachun	..	..	..	..	..	..	..	..
6		Chandikherman	..	..	..	..	..	..	..	..
7		Godagadaha	..	..	..	..	..	..	..	..
8		Jamabil	..	9	55	29	26	..	..	..
9		Kabarghai	..	..	..	..	7	42	20	22
10		Khadia Durgari	..	..	..	..	..	..	..	..
11		Khejuri	..	..	..	..	..	..	..	..
12		Kharbil	..	..	..	..	..	..	..	..
13		Kantihari	..	..	..	..	..	..	..	..
14		Kantibil	..	..	..	..	..	..	..	..
15		Kasari	..	..	..	..	..	..	..	..
16		Nonglaghora	..	..	..	..	..	..	..	..
17		Shargul	..	..	..	..	..	..	..	..
18		Sarkasra	..	..	..	..	..	..	..	..
19		Astakumbhar	..	1	5	3	2	..	..	..
20		Das Aoki	..	..	..	..	..	..	..	..
21		Bakumapur	..	..	..	..	..	..	..	..
22		Barbapuri	..	..	..	..	..	..	..	..
23		Budha Bahang	..	22	97	31	48	..	..	..
24		Bunderiabasa	..	10	63	36	28	..	..	..
25		Chakundakucha	..	..	..	..	..	..	..	..
26		Palbadi	..	..	..	..	..	..	..	..
27		God Sindipal	..	..	..	..	..	..	..	..
28		Godinathpur	..	12	50	30	20	..	..	..
29		Haldia	..	..	..	..	..	..	..	..
30		Jaldih	..	6	27	18	11	..	..	..
31		Kolha	..	..	..	..	..	..	..	..
32		Kolhari	..	1	7	5	2	..	..	..
33		Kakurbahabha	..	28	147	82	63	..	..	..
34		Lundigoda	..	..	..	..	..	..	..	..
35		Mavona	..	..	..	..	..	..	..	..
36		Ramala	..	..	..	..	..	..	..	..
37		San Aoki	..	..	..	..	..	..	..	..
38		San Makabadi	..	4	20	10	10	..	..	..
39		Sarda	..	15	94	52	42	..	..	..
40		Nigirdia	..	..	..	..	..	..	..	..
Total Sl. No. 1 to 18			..	9	55	29	26	11	62	29	33
Total Sl. No. 19 to 40			..	99	512	285	227
Total both Sl. No. 1 to 40			..	108	567	314	253	11	62	29	33



According to Miller and Schneider

[illegible]

Table

Table—Casteswise break-up of the population

Sl. No.	Name of Panchayat	Name of village	Other Backward Classes							
			Maharud				Tel			
			H	T	M	F	H	T	M	F
1	2	3	44	45	46	47	48	49	50	51
1		Badaknira	..	..	..	..	..	..	..	..
2		Bakas	..	..	..	..	..	..	..	..
3		Barkasa	..	7	28	13	13	..	..	..
4		Belapogha	..	..	..	..	..	..	..	..
5		Bhardachan	..	..	..	..	..	..	..	..
6		Chandikhanan	..	..	..	..	..	..	..	..
7		Gudogolia	..	9	23	14	13	1	6	3
8		Jamali	..	..	..	..	..	..	..	..
9		Kabarghal	..	..	..	..	1	3	2	1
10		Khadia Durgari	..	..	..	..	..	..	..	..
11		Khejuri	..	4	29	13	16	..	..	..
12		Kanoli	..	..	..	..	..	..	..	..
13		Kanbihari	..	4	17	9	8	..	..	..
14		Kanoli	..	2	15	8	7	..	..	..
15		Kanani	..	14	65	40	25	..	..	..
16		Nanghachota	..	..	..	..	..	..	..	..
17		Sharpat	..	9	23	14	9	..	..	..
18		Sarkhira	..	..	..	..	..	..	..	..
19		Antakarhar	..	2	12	7	9	..	..	..
20		Bas Aiki	..	..	..	..	..	..	..	..
21		Balasampar	..	..	..	..	..	..	..	..
22		Barberigari	..	1	6	2	4	..	..	..
23		Badha Balang	..	..	..	..	..	..	..	..
24		Banderichan	..	..	..	..	..	..	..	..
25		Chakradakucha	..	..	..	..	..	..	..	..
26		Fulhadi	..	..	..	..	..	..	..	..
27		Gad Simlipal	..	..	..	..	..	..	..	..
28		Gopinathpur	..	..	..	..	..	..	..	..
29		Haldia	..	..	..	..	..	..	..	..
30		Jajdhi	..	..	..	..	..	..	..	..
31		Kolha	..	1	7	2	3	..	..	..
32		Kolhari	..	..	..	..	..	..	..	..
33		Kakurbhukha	..	..	..	..	..	..	..	..
34		Lunagoda	..	..	..	..	..	..	..	..
35		Narwana	..	1	3	3	2	..	..	..
36		Rantala	..	..	..	..	..	..	..	..
37		San Aiki	..	..	..	..	..	..	..	..
38		San Mahabadi	..	..	..	..	..	..	..	..
39		Sarada	..	..	..	..	..	..	..	..
40		Nigirdha	..	..	..	..	..	..	..	..
T o t a l Sl. No. 1 to 18			..	41	202	111	94	2	9	7
T o t a l Sl. No. 19 to 40			..	3	30	14	16	..	..	..
T o t a l both Sl. No. 1 to 40				44	232	125	110	2	9	7

No. 4

according to Village and Panchayat

				Others				Total			
Koran				Muslims				S. T. + S. C. + O. B. C. + Others			
H	T	M	F	H	T	M	F	H	T	M	F
52	53	54	55	56	57	58	59	60	61	62	63
..	26	119	64	35
..	7	36	20	16
..	23	94	51	43
..	28	130	77	73
..	9	33	17	18
..	17	76	38	38
..	44	211	129	91
..	11	60	32	28
..	23	114	60	54
..	9	41	23	18
..	46	231	116	115
..	27	123	63	58
..	39	197	108	89
..	38	183	94	91
..	29	136	74	52
..	9	48	20	28
..	1	2	1	1	40	164	80	84
..	21	89	52	47
..	48	264	122	142
..	22	123	60	62
1	3	2	1	..	..	..	..	36	178	107	71
..	43	242	128	113
..	31	157	83	63
..	29	132	69	10
..	4	20	10	26
..	14	59	33	27
..	49	187	100	29
..	12	50	30	31
..	11	62	33	11
..	6	27	14	14
..	27	136	70	68
..	9	41	24	65
..	28	147	82	45
..	18	84	41	82
..	18	184	98	71
..	30	148	77	76
..	24	140	64	68
..	23	130	62	42
..	15	94	52	10
..	5	19	9	..
..	1	2	1	1	449	2,109	1,111	950
1	3	2	1	..	..	..	..	309	2,625	1,369	1,256
1	3	2	1	1	2	1	1	553	4,734	2,480	2,254

Symbols: T.—Total, M.—Male, F.—Female, H.—Households, S. C.—Schedule Caste, S. T.—Scheduled Tribes, O. B. C.—Other Back ward Classes.

It is interesting to note that the most predominating agricultural tribe of the district, namely, "Santal" is not conspicuous in this belt. The reasons such as the incapability of the Santals to pay Salami to establish new villages, their apathy to live in wilderness of Similipals in contrast to their eagerness for cultivating plain lands and the preferential treatment of the Sardars belonging to Kolh and Mahakud community to settle their own caste men account for the poor representation of Santals in Similipals. Apart from these tribes there are some other tribes, namely, Gonds, Birhors (Mankdia), but they are not found in the villages of the two Panchayats.

Following the classification of Sir Edward A. Galt as adopted in the census of Mayurbhanj state 1931 (Vol. I, p-239) the tribes of the area are classified under two heads such as Munda and Dravidian. The Kharis who represented Dravidian family speak Oriya and is completely unaware of any other dialect of their own. Ho, Munda, Mahali, Bhumija and Santal speak their own language namely, Kolarian, Mundari, a variant form of Santali, Bhumija and Santali respectively which are included in Munda family, a particular branch of Austro Asiatic sub-family of Austric family. Mahali and Bhumija are gradually abandoning their tribal languages in favour of Oriya. It is observed that Mahalis of Similipals know four languages namely their own tongue, Santali, Oriya and Kolarian; whereas the Bhumijas are trilingual as they are conversant with Bhumija, Oriya and

Kolarian only. The Kolhs and Mundas except a very few, do not know Oriya. Rather, some of them speak sadri. The Bindhani speak Karmali in addition to Oriya. The Mahakudas of Similipals are well versed in Kolh language as their wives are mostly from Kolh tribe. Most of the inhabitants of Similipals can speak Kolh dialect as the Kolhs are the dominating tribe in the locality.

The Kolhs of Similipals like to identify themselves as Ho, which is derived from Austric tongue meaning "Man". They are usually of short stature, dark complexion, with short, broad and flat nose. The eyes are small and dark. Their hair is wavy to curly, the chin is narrow and the lips are of medium size. Beards and moustaches are either absent or scanty. They possess very clean teeth and seldom, suffer from caries. Women possess a fine physique, charming gait and an admirable disposition. There are a large number of persons in Similipals, whose features are different from general type described above which unmistakably point to miscegenation.

The Ho or Kolhs of Similipals claim themselves to be divided into two broad divisions known as Kothans, or, Singhbhumias and Bamanghatias after the place from where they have migrated. The latter claim to have come from Bamanghati and adjoining areas of Mayurbhanj. Their religious practices, dietary habits and rate of bride-price are distinct. The Bamanghatias eat dead animals which the Kothans have overtly

given up. The Ramanghatias worship Hindu deities along with tribal deities whereas the Kolhans worship their tribal deities only.

The tribe, as a whole, is divided into a large number of Killa or Siba, many deriving their names from animals, plants or material objects. They have been described as totemistic and the old writers have collected many of their beliefs to explain the taboos and superstitions associated with their totems. But the Hos of Simlipals do not worship or venerate the animals or plants denoted by Killi. There is no dietary or other restrictions connected with these animals or plants. To them these are nothing beyond mere names designating a consanguineous group of persons and the only taboo that is observed by the Hos is that the members of one clan or Killi do not marry among themselves. In course of time, there is an unusual increase in the numerical strength of Killi and the latter is split up into many groups each being considered as a separate Killi marriage between these subdivision and subgroups is not tabooed. This accounts for the extension of Killi organisation in Ho society.

The converts have adopted Christian festivals like Christmas, New Year's Day, etc. Simultaneously they participate in traditional tribal festivals. This indicates that conversion has not totally alienated them from their traditional life.

Different communities maintain social distance among themselves. In the social ladder, the Karan tops the list, Batbudia, Kharis, Teli, Mahakud, Bindhani and Mahato stand below him. Kolh, Munda, Bhumija, Mahali and Santal are below them. The lowest is Ghasi. The Ghasi, only is considered untouchable. Koth takes cooked food, water, dry food from the people above him. Water and dry food is taken from Bhumija, Munda, Mahali and Santal but not the cooked food. They construct their houses separately. At least, the Kharis and the Batbudia have their separate settlements.

In economic life, there is no hierarchy. The communities coexist. All work in agricultural operations like members of a joint family. Borrowing in cash and kind is prevalent among them irrespective of their caste and tribe.

Population and occupation

According to 1961 Census the two Panchayats namely, Astakunhar and Gudugudia, have thirty-three and eighteen villages respectively. The present study covers twenty-two (sixty-six per cent) villages of Astakunhar and 18(100 per cent) villages of Gudugudia Panchayat. The unstudied 11 villages of Astakunhar Panchayat include six villages which were occupied by encroachers and have been vacated now. The other five inhabited villages could not be studied for want of time. The two Panchayats together cover an area of 32.79 square miles. According to the present study, which was conducted in January-February 1967, their population excluding the eleven villages comes to 4,734 consisting of 2,480 males and 2,254 females. The population of the studied villages as per Census of 1961 is 3,963. The difference between these two sets of population is 771. This increase in population may be attributed to three factors namely, natural birth, infiltration of outsiders and the floating population. As has been indicated earlier, the encroachers were driven out in the interest of National Park, but a few of them have reinfiltrated in course of time, into the settled villages. Similarly, there are many from the neighbouring areas who have established their second houses (Deharaghar) at these places for the sake of land and business. They reside at these

places for a specific period of the year, after which, they leave for their native places, just leaving one or two persons to look after their affairs. The enumerators of census might have failed to record this floating population. However, it is clear that the tribals are now interested to settle down in Similipals and the population is increasing.

The density of population per Square mile of the aforesaid area was calculated to be 55 in 1931; the 1961 Census recorded it to be 146. The present study shows it to be 148. This is also corroborated by our finding of increase in population. The increase of population with no corresponding increase in local occupational possibilities cannot be considered a healthy sign.

According to the present study, the sex-ratio comes to 908 females per 1,000 males. This inequality may be due to the floating population, who have left their women and children at their native homes and have come here for specific work. There are more of male issues than female.

Table No. 3 shows the distribution of population according to age groups, sex, and community. A high percentage distribution in the age-groups 0-4 and 5-9 is very significant. This clearly indicates that the health condition

has improved and more children have survived in recent years. This also accounts for the increase in population in the area during the last seven years. The fertility rate defined by the number of

children below 5 years for every 1,000 women in the age-group 15-44 is 805 for the area. The fertility rate or otherwise called children-women ratio is definitely very high.

Table No. 5

Distribution of the population according to age-group, sex and community

Sl. No.	Age-group	Total	0-4																								5-9		10-14		15-19		20-24		25-29		30-34		35-44		45-59		60 and above	
			M	F	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F													
Name of Community			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28														
1	Batholi	..	195	164	359	34	25	31	25	28	11	13	5	15	10	13	23	23	18	20	18	18	19	9	10																			
2	Bharmia	..	77	78	155	9	20	15	15	14	3	4	3	4	10	10	6	7	7	10	5	3	5	1	4																			
3	Kharla	..	162	163	325	24	32	37	27	10	19	9	8	11	21	23	16	14	18	21	11	10	10	3	1																			
4	Kelb	..	1,506	1,405	2,911	258	292	277	296	188	113	106	99	98	134	156	151	112	99	156	127	126	95	29	50																			
5	Maholi	..	17	11	28	1	1	5	2	3	..	2	3	1	1	3	2	..	..	..	..	1	1	1	1	1	1	1	1	1										
6	Munda	..	314	253	567	60	53	43	42	34	17	21	21	29	32	34	24	19	15	33	24	25	17	17	8																			
7	Santal	..	29	33	62	2	7	7	6	3	5	2	..	1	5	3	..	1	3	3	2	4	2	3	3																			
8	Ghasi	..	1	3	4	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Birdhani	..	22	23	45	5	2	1	3	1	2	3	1	2	1	2	1	..	..	3	5	1	4	3	1	2																
10	Mahato	..	22	10	32	3	1	3	..	2	3	1	..	1	2	1	3	1	3	..	3	..	..	..	..	..	..	..	..	..					
11	Mahabod	..	125	107	232	23	14	22	26	13	6	8	7	9	6	7	12	10	12	30	13	9	10	3	1																			

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
12 Teli	..	7	2	9	..	..	2	..	2	..	1	..	..	..	..	2	2	..	..	..	..	..	..	..	..
13 Kuran	..	2	1	3	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..
14 Musalman	..	1	1	2	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..
Total	2,480	2,254	4,734	411	447	444	384	299	180	171	149	170	223	231	237	192	178	271	203	204	166	67	87		
Total S. T. (Serial No. 1 to 7).	2,300	2,107	4,407	378	430	415	353	280	168	157	139	199	213	242	222	176	160	243	188	187	150	63	84		
Total S. C. (Serial No. 8)	1	3	4	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..
Total O. B. C. (Serial No. 9 to 12).	176	142	318	33	17	28	31	18	11	13	10	11	10	9	15	16	18	28	14	16	13	4	3		
Total others (Serial No. 13 to 14).	3	2	5	..	..	1	..	..	..	1	..	..	..	..	..	..	..	..	1	1	1	..	..	..	..

Table No. 6

Marital Status according to age-groups

Marital status Age-groups	Unmarried		Married		Widow		Divorce		Total	
	M	F	M	F	M	F	M	F	M	F
0-4 ..	411	447	..	..	..	..	..	..	411	447
5-9 ..	444	384	..	..	..	..	..	..	444	384
10-14 ..	299	176	..	4	..	..	..	..	299	180
15-19 ..	145	81	25	68	1	..	..	..	171	149
20-24 ..	63	11	105	212	2	..	..	..	170	223
25-29 ..	21	..	218	233	12	1	..	3	251	237
30-34 ..	2	..	176	171	14	4	..	3	192	178
35-44 ..	2	..	251	180	18	23	..	..	271	203
45-59 ..	..	..	173	113	31	51	..	2	204	166
60 and above	..	..	47	17	20	70	..	..	67	87
All ages ..	1,387	1,099	995	998	98	149	..	8	2,480	2,254

Table No. 7

Marital Status according to Community

Marital status Name of Community	Unmarried		Married		Widow		Divorce		Total	
	M	F	M	F	M	F	M	F	M	F
Bathadi ..	105	62	84	84	6	17	..	1	195	164
Bhamija ..	44	40	30	30	3	8	..	..	77	78
Kharis ..	86	84	73	74	3	5	..	..	162	163
Koth ..	860	699	601	604	45	96	..	6	1,506	1,405
Mahali ..	10	4	7	7	..	..	..	..	17	11
Munda ..	169	125	121	121	24	7	..	..	314	253
Santal ..	13	18	12	12	4	2	..	1	29	33
Ghasi ..	1	1	..	..	..	2	..	..	1	3
Bindhani ..	10	11	8	9	4	3	..	..	22	23
Mahakud ..	70	51	48	48	7	8	..	..	125	107
Mahato ..	12	4	8	6	2	..	..	..	22	10
Teli ..	5	..	2	2	..	..	..	..	7	2
Karan ..	1	..	1	1	..	..	..	..	2	1
Musliman ..	1	..	..	..	..	1	..	..	1	1
Total ..	1,387	1,099	995	998	98	149	..	8	2,480	2,254

Tables Nos. 6 and 7 on "Marital Status" clearly reveal that the age at which males are married is about 18 to 25 and that of females is 16 to 24. Pre-puberty marriage among girls is rare as is evidenced by the fact that girls below 14 are very rarely married. As against 995 married males there are 998 married females, which indicate the prevalence of polygyny among

the people of the area. Pre-puberty marriage is prevalent among Kharia, Kolh, and Bathodi. Widow marriages and divorces are allowed among them. Usually widowed women above 35 years of age do not generally get remarried. So, there are more widows and less widowers in the age-groups beyond 35.

Table No. 8

Distribution of population according to Types of Families and Communities

Name of the Community	Simple	Type of families			Total No. of families
		Inter-mediate	Joint	Others	
1	2	3	4	5	6
Bathodi ..	41	19	11	2	73
Bhumija ..	20	9	2	..	31
Kharia ..	52	10	5	5	72
Kolh ..	408	104	60	15	587
Majali ..	6	..	..	..	6
Munda ..	64	12	25	7	108
Santal ..	7	2	2	..	11
Ghasi ..	..	..	..	2	2
Bidhani ..	5	2	1	..	8
Mahakod ..	34	7	5	..	46
Mahato ..	6	..	..	4	10
Teli ..	2	..	..	..	2
Karan ..	1	..	..	..	1
Musalman ..	..	..	..	1	1
Total ..	646	165	111	36	958

Out of 968 families 646 belong to simple type comprising a married couple and their unmarried children. 111 families belong to joint type, which is defined as one having two or more married couples with or without their unmarried children. Usually in these areas as soon as a son gets married he goes to live separately in a separate house establishing a hearth. This happens even before the family property is partitioned. Though the father and the sons engage themselves jointly in cultivating the family lands yet for want of living space in the old house and for sake of amity between the mother-in-law and

the daughter-in-law, separate living by the latter is usually resorted to. At certain cases, owing to the old age of the parents or for some reasons or others, the parents use to live with one of their married sons. Rarely the brothers live together with their wives and children. These account for the prevalence of few joint types of families. In the intermediate type, one or two relatives come to live with the nuclear family. These happen when an unmarried brother or sister or widowed father or mother come to live with the married couple. There are 165 such families in this area. All other types of families number 36

Table No. 9

Distribution of families according to Community and Size

Name of Community	Size of family	No. of households having							Average size
		Single member	2-3	4-6	7-9	10 and above	Total No. of household	Total No. of person	
Barhadi ..	2	15	44	10	2	73	359	4.9	
Bhumija ..	..	7	18	5	1	31	155	5.0	
Kharla ..	..	15	53	4	..	72	325	4.5	
Koth ..	5	145	330	87	20	587	2,911	4.9	
Mahali ..	..	2	3	4	..	6	28	4.8	
Munda ..	4	14	70	18	2	108	587	5.2	
Santal ..	..	2	6	3	..	11	62	5.6	
Total S. T. ..		11	200	524	128	25	888	4,407	4.9
Birdhani ..	..	2	3	3	..	8	45	5.6	
Mahakud ..	..	9	31	4	2	46	232	5.04	
Mahato ..	3	2	5	..	..	10	32	3.2	
Teli ..	..	1	..	1	..	2	9	4.5	
Ghesi ..	..	2	..	..	..	2	4	2.0	
Karan ..	..	1	..	..	..	1	3	3.0	
Musliman ..	..	1	..	..	..	1	2	2.0	
Total ..		14	218	563	136	27	958	4,734	4.9

The surveyed families have a total population of 4,734, which works out to an average family size of 4.9. Taking the tribals separately, the average family size for the scheduled tribe is calculated to be 4.9. According

to Economic Survey of Orissa the average family size for Scheduled Tribe is 4.7. Thus compared with the finding of Economic Survey, a significant increase in the size of Scheduled Tribe family is observed.

Table No. 10

Distribution of population as Worker and Non-Worker as per age-groups

Age-groups Working force	Workers		Non-Workers		Total		
	Male	Female	Male	Female	Male	Female	
1	2	3	4	5	6	7	
0—4	411	447	411	447	
5—9	..	18	424	368	444	384	
10—14	..	203	88	92	299	180	
15—19	..	169	132	11	171	149	
20—24	..	167	213	3	170	223	
25—29	..	251	234	..	251	237	
30—34	..	192	173	..	192	178	
35—44	..	271	192	..	271	203	
45—59	..	201	147	3	204	166	
60	..	57	42	10	67	87	
Total	..	1,529	1,239	960	1,013	2,480	2,254

TABLE No. 11

Distribution of Population into worker and non-worker as per community

Name of Community	Working force	Non-worker		Worker		Total	
		Male	Female	Male	Female	Male	Female
Bethadi	..	74	68	121	96	195	164
Bhumija	..	29	41	48	37	77	78
Kharis	..	65	73	97	90	162	163
Koth	..	591	643	915	762	1,506	1,405
Majali	..	7	3	10	8	17	11
Munda	..	113	113	201	140	314	253
Santal	..	10	17	19	16	29	33
S. T.	..	889	938	1,411	1,149	2,300	2,107
Bindhani	..	6	12	16	11	22	23
Mahakud	..	90	42	73	65	125	107
Mahata	..	8	2	14	8	22	10
Teli	..	3	1	2	1	7	2
O. B. C.	..	69	57	107	85	176	142
Ghasi	..	1	×	×	3	1	3
S. C.	..	1	×	×	3	1	3
Karan	..	1	×	1	1	2	1
Musliman	..	×	×	1	1	1	1
Total	..	960	1,015	1,520	1,239	2,480	2,254

Table Nos. 10 and 11 show the distribution of population on the basis of their participation in working force. The working force constitutes 58.3 per cent of the total population. Generally in

backward areas and among the backward population, where the agriculture is the source of livelihood the percentage of workers to the total population tends to be high. Even in Simlipals the

rate of participation in working force is higher than that revealed by 1931 Census which is only 44.1 per cent of the rural population. When the caste-groups are taken separately it is observed that 58.09 per cent of the Scheduled Tribe are workers. Among the Scheduled Caste the rate of participation is still higher being 75 per cent. For the other Backward Classes the participation rate is 61.02 which is more or less equal to that of Scheduled Tribes of the area. This goes to show that the other Backward Classes of Similipals are not economically better off.

The high percentage of workers to the total population may be attributed to the greater participation of women and children in the working force. The Kharis

are economically the poorest and as such, the rate of participation is maximum in their case.

The bulk of non-workers is found in the age-grades of 0-4, 5-9 and 10-14. In the age-group above 60, number of female non-workers is greater than that of males, as the females retire from work earlier. The non-workers comprise 3 categories, namely, (i) Whole-time students, (ii) Housewives, (iii) Dependants such as old persons, children and disabled. Among the male non-workers, a very few are attending school, but most of them are passing time otherwise. Female non-workers are generally engaged in household duties and looking after children. The number of school-going female non-workers is negligible.

Table No. 11

Distribution of Households on the basis of their primary occupation

		No. of Households Primarily engaged in							
Name of Tribe & Caste	Name of occupation	Agri- culture	Wage earning	Forest collec- tion	Stock raising	Indus- try	Trade	Service	Total
		1	2	3	4	5	6	7	8
Bathodi	..	50	15	..	1	..	2	3	71
Bhumija	..	25	5	2	1	..	..	..	33
Kharis	..	3	3	66	..	..	..	..	72
Koli	..	488	25	11	3	8	1	3	547
Mahli	..	3	..	..	..	4	..	..	6
Munda	..	85	20	..	1	2	..	2	109
Santal	..	10	1	..	..	..	..	..	11
Chasi	2	..	..	..	..	..	2
Bichidi	8	..	..	8
Mahakud	..	32	11	1	1	..	..	1	46
Mahato	..	19	..	..	..	..	..	..	19
Tuli	..	1	..	..	..	..	1	..	2
Karas	1	1
Musahman	..	1	..	..	..	..	..	..	1
Total	..	703	132	83	7	20	4	9	958

Table No. 13

Distribution of workers according to their Primary occupation

		No. of persons engaged in															
Name of occupation Name of div ^d Tribe & Caste		Agri- culture		Wage Earning		Forest collec- tion		Stock Raising		Indus- try		Trade		Service		Total	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Bathodi ..		68	72	22	18	5	4	2	3	..	..	2	..	2	..	121	96
Bhamija ..		34	28	10	6	3	3	1	..	..	..	..	..	..	..	48	37
Charia ..		5	4	5	2	87	84	..	..	..	..	..	..	..	..	97	90
Koli ..		712	642	181	100	16	11	3	2	..	6	..	1	3	..	915	762
Mahali ..		2	2	..	..	..	..	..	..	8	6	..	..	..	..	10	8
Munda ..		123	83	53	54	16	3	1	..	2	..	..	..	2	..	201	140
Santal ..		13	12	4	4	..	..	..	..	..	..	..	..	..	..	19	15
Qhasi ..		..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	3
Bodhani ..		..	..	..	..	..	..	..	..	16	11	..	..	..	..	16	11
Mahato ..		14	8	..	..	..	..	..	..	..	..	..	..	..	..	14	8
Mahakud ..		62	48	11	15	1	1	..	1	..	..	..	..	1	..	73	65
Teli ..		1	..	..	..	..	..	..	..	..	..	1	1	..	..	2	1
Karan ..		..	1	..	..	..	..	..	..	..	..	..	..	1	..	1	1
Musahra ..		1	1	..	..	..	..	..	..	..	..	..	..	..	..	1	..
Total ..		1,079	969	368	202	128	106	7	5	26	23	3	2	9	..	1,520	1,239

The tables 12 and 13, depict the pattern of livelihood in Simlipala.

It is clear from the tables that 4.1 per cent of the total households

subsist on other occupations like Trade, Industry, Service and Stock Raising whereas majority of the population are dependent on agriculture, wage earning and forest collection. Shop-keeping Commission agency, money-lending and wine vendership are a few jobs which are included under the head "Trade". A number of commission agents for collecting minor produce like Ashok bark, Sunaribark, Sal seeds, etc., are found in Similipals. The rate of commission varies for each item. Usually the influential men of the village become commission agents for procuring these articles. In most of the cases, this profession is taken as a subsidiary means of livelihood instead of a primary one. Two grocers one taking to grocery as primary means of livelihood and the other as subsidiary bring the grocery goods like Dal, Jira, Dhania, Lanka, etc., from Jashipur at a distance of nearly 36 miles from the heart of Similipals. The rate of the commodities is high due to heavy transport cost. Lending of paddy at an interest of 25 per cent per year is done by nearly 13 individuals through oral agreement only. They have taken it as a subsidiary means of livelihood. There are a few individuals, who have taken up the trade in liquor as a whole time work. They deal in home distilled Arkhi. Trading in firewood is not in vogue in these two panchayats, as the area is far away from urban centres. Industry here includes six items, namely, (i) mat making (ii) Sawing, (iii) Basket making, (iv) Black-smithy, (v) Tailoring, (vi) Distillery. All the tribal women of Similipal are conversant with

mat making. Only six widows eke out their livelihood by adopting this as primary occupation while, all others practise it as a subsidiary means of livelihood. The Kolha and the Munda are good sawyers. They are employed by forest contractors and are paid at piece rate. The Mahalla are good basket makers. Both males and females are good in this craft. They sell their products in the villages as well as in weekly markets. There are 8 black-smith households in the two Panchayats. They make plough share, sickle and sharpen iron implements. They are generally paid in kind at the end of the year. Tailoring as a source of livelihood has been accepted by two households who have sewing machines. They have learnt this craft at Jashipur. People from all castes get their clothes stitched by these two tailors. Two Bathodis, three Kolhas, two Mundas are employed under contractors and government as Munishi, forest guards post peon and sub-post master, etc. Stock Raising as a primary source of livelihood is practised by 7 households. They rear goats, fowls, cows, buffaloes. Cows and buffaloes are reared for cultivation and as assets for meeting social obligations.

Both men and women earn wages as agricultural labour or in forest and road work. For some, this is the primary means of livelihood while others take it as subsidiary source of income.

Agriculture, however, remains leading occupation, the next in order of importance being the collection of forest produce.

Agriculture

The pattern of land distribution is an important factor in agricultural occupation.
The table No. 14 gives the position.

Table No. 14

Distribution of households according to land holdings

Acres of land Name of Community	No. of households having—								Total of households
	No land	0-1 acres	1-1.3 acres	1.3-3 acres	3-7 acres	7-10 acres	10-11 acres	+11 acres	
Bathodi ..	13	3	24	10	3	..	4	10	73
Bhumija ..	7	14	3	3	1	2	..	..	31
Kharis ..	31	1	14	2	1	3	..	..	72
Koli ..	26	43	116	123	81	51	13	80	587
Mithali ..	2	2	2	..	..	..	..	..	6
Saptal ..	..	..	1	3	4	..	1	3	11
Munda ..	10	14	10	25	22	13	7	3	108
Budhari ..	3	3	..	..	..	..	..	..	8
Mahakud ..	10	4	14	7	6	1	1	3	46
Mahato ..	..	..	..	3	2	1	2	2	10
Teli ..	1	..	..	..	..	..	..	1	2
Ghasi ..	2	..	..	..	..	..	..	..	2
Karan ..	..	1	..	..	..	..	..	..	1
Muralwan ..	..	..	1	..	..	..	..	..	1
Total ..	159	89	187	173	122	73	30	103	938
Percentage ..	16.6	9.3	19.6	18.2	12.8	7.6	3.2	10.7	100.0

It is evident from the table that nearly 16·5 per cent of households are landless, 47·1 per cent of families have land within five acres. Only 103 families covering 19·7 per cent have more than eleven acres of land.

When the Scheduled Tribes are considered separately it is observed that Kharis have the highest proportion of landless families. The average size of agricultural holdings may be computed in two ways, namely, cultivated land per family and cultivated land per land owing family. Land per land owning family comes to 5·6 acres against 4·0 acres per family. These figures clearly indicate that pressure on land has considerably increased.

The people of Similipals tell about the 'Khuntkati' system, by which the original settlers came to acquire land. In the past, there was no regular human habitation, a few persons got *amalnamma* from the Sardar, cleared the jungle in specific areas and established their villages. They used to leave a number of trees at one corner of village for the shrine. These first settlers and their descendants in the male line are known as Khuntkattidars. They collectively were the owners of the whole of the areas included in their village boundary subject to the payment of fixed annual rent to the landlord. The annual rent was originally paid from the subscription of the Khuntkattidars but in course of time subscription was reduced, the deficit being made good from the collections from the tenants.

Land is also acquired by the households in three ways, namely, (i) by inheritance (ii) by sale and purchase, (iii) by reclaiming forest or culturable waste land. Land is inherited by sons and grandsons. If an individual dies without any male issue, the land goes to his brother or next of kin. If there is no kin, it goes to the village community. If a man dies leaving a widow or a daughter, they are entitled to maintenance from the next male relative who takes the land and appropriates the bride price on the daughter's marriage. Families very often adopt *gharjoiya* to inherit the property of the father-in-law. Adoption except the *gharajoiya* is almost unheard of in this tract. Similarly, the custom of allocating the eldest son a larger share than others is not uniformly accepted or rejected.

Despite legal prohibition for transfer of land to non-Adibasi, an Adibasi being in constant need and want obtains financial help from more affluent non-Adibasi neighbours by mortgaging his land at the first instance and thereafter transferring it surreptitiously. Under similar circumstances land is also transferred to Adibasis. The transfer is effected by symbolic delivery of possession which generally is in the form of handing over a sod of earth from the land by the transferor to the transferee in the presence of villagers. Any amount of legal provision is thus bypassed.

At times, a certain individual returns to his native place in Singhbhum. His lands are taken over by others who enjoy those and pay land revenue for years.

Finally, the lands are recorded in the names of individuals paying rent. Generally, it is observed that the Bathudi and the Kharis transfer their lands to others. Kharis are fond of forest collection and practically do not pay much importance to the land they have. These are sold at the rate of rupees 120 to rupees 200 per acre in case of wet land and rupees 20 to rupees 30 in case of uplands. A vast tract of land belonging to the Kolh Sardar, Peter Dubraj, was sold by public auction and was purchased by a group of non-tribals belonging to Mahato community.

This is against the spirit of the existing law. It would have been better if the lands were auctioned among Adibasis alone.

Land is acquired by reclamation. Every village is surrounded by protected forest. The trees are felled in summer and burnt. During July the soil becomes saturated with ashes and becomes ready for cultivation. This being against the forest economy the Department penalise the encroachers, who having paid the fine continue cultivation till they get the land recorded in their favour. Suitable lands are thereafter converted to wet lands.

In Similipals lands are classified into five categories namely, (i) Jal Aul, (ii) Jal Doyam, (iii) Jal Soyam, (iv) Guda and (v) Bari. The three categories namely, Aul, Doyam and Soyam are popularly known as Bera, Bilo or wet land. The main crop grown in wet land is paddy. Wheat cultivation has been recently introduced by a few

cultivators. Due to fog, winter crops are not cultivated widely in this region. Paddy is sown as early as the month of April-May and is harvested in November, December and January. Tobacco and pulses are occasionally cultivated in Jal Soyam land.

The Guda land is found in large extent in the hilly and forest tracts and are reclaimed by tribals by their own labour and initiative. The soil of these lands is generally rocky or gravelly. This type of land is generally seen on the plateau and hill slopes. It is felt by tribals that crops grown in these uplands are safer than those in valleys, which are more widely devastated by wild animals. Cultivation of these up-lands is known as Dahi Chasa or Rambha Chasa, which though resembling shifting cultivation, is different from it.

On reclamation a Guda land is first covered with niger followed by upland paddy and maize in the next year and thereafter by millets in the succeeding year. The soil is given rest for two to three years to regain fertility. It should be appreciated that Adibasi has learnt by experience the necessity for rotational cultivation.

The Badi lands consist of homestead land and its surrounding plots. Turmeric, Tobacco, Maize, Mustard, vegetables like brinjal, pumpkin, bean, sweet potato, etc., are grown there.

Produce from wet lands mainly determines economic condition. Crops grown on Badi and Guda lands merely supplement the main

income from the wet land. In selecting the plot of land, they usually give priority to lands near their domicile, as crops are conveniently guarded against wild animals, specially during the absence of male members. This also saves time and helps housewives to carry mid-day meal to their husbands in the field.

Cultivation starts by the months of February-March, when the cultivators repair and raise embankments and begin transporting the cowdung manure to the fields. The first ploughing starts by the last week of March to loosen the soil. Wet lands may require two ploughings to effectively loosen the soil. The sowing of seeds starts in the month of April-May for transplantation as well as general germination in upland. Usually sowing of paddy, maize, gunduli, etc., is done after the first few showers in the months of April-May. Sowing is usually done in three ways (i) Chita, or Kharudi, or broadcast, (ii) *Basa* or transplantation, (iii) *Gaja Basa* or post germination method. *Kharudi Basa*, in contrast to *Batar Basa* is common in Similipals. *Kharudi Basa* consists in sowing on land which has been ploughed once or twice before the break of monsoon and the seeds are broadcast on dry soil which germinate on coming of monsoon. This is in contrast with *Batar Basa* method, when seeds are sown on wet soil after monsoon. The *Gaja Basa* or post-germination method is adopted when sowing is delayed due to heavy rainfall or late rains. Seeds are soaked in water for a day or two. The land is made ready and

as standing water soaks, the germinated seeds are broadcast. In the months of June-July, vegetables are planted, upland plots are reclaimed and ridges are constructed. Transplanting of paddy, reploughing (thinning operation) in wet lands and weeding operations in Guda lands also start during this period. The months of July-August are occupied by weeding operation in wet lands and planting of sweet potato in uplands. In a field, where transplantation method is resorted to, thinning operation is not necessary and is not practised in up land cultivation. This operation is followed by weeding, up to the months of August-September and weeding is done by manual labour. In August-September the weeding and transplanting are completed. Water is stored to facilitate the growth of paddy plants. Niger, etc., are sown in uplands. Reaping operations begin in September-October so far as upland paddy, gunduli, and maize are concerned. Reaping is done by manual labour with sickle. Mustard seeds, black gram, horse-gram, are sown during these months. The harvested grains are carried by bamboo carriers or head loads to the threshing floor. Threshing operation of paddy is carried out in the months of October-November-December by using cattle. Oil-seeds, pulses, etc., are harvested in December-January-February.

The harvested crops are stored in straw baskets known as *puda*. The improved methods of cultivation like Japanese method, Tai-chung cultivation, green manuring are unknown to them. They have no idea of improved seeds. Usu-

ally some of their yields are kept for seed purpose. Very often the seeds are consumed at the time of necessity. In such circumstances, they borrow seeds at high rates of interest, often getting ordinary grains passed on as seeds. Common grains when used for seeds give poor yield. Thereby, they lose both way.

Their principal implements for agricultural purpose consist of wooden plough, iron plough share, yoke, kara (the levelling instrument), chara (for uprooting the roots), tana (axe for cutting the bushes), Kodol (spade), axe, sickles and sabal (digging implement) etc. The plough is made of one piece of wood including the handle. This is different from the one found in coastal districts. The ploughs are made by them without any assistance of any artisan except the blacksmith, who is engaged to mend the iron implements.

Irrigation by artificial means is rare in this area. They depend solely on natural springs, rivers and rain. When there is good rainfall they reap a better harvest. At certain places, they have taken recourse to construct dams, to divert the water course to the lands nearby.

On average, they sow 40 Kgs. of paddy, per acre of land and get 300 Kgs. paddy from Jalawi, 240 Kgs. from Jal Doyom, and 150 Kgs. from Jal Soyam, and 120 Kgs. from uplands, respectively. The wild animals destroy good deal of crops so much so, sometimes,

the cultivators return empty handed. The cultivators watch from stilted shelters at night, beat drums, and make noise to ward off wild animals. They do not know anything about pesticide and failure of crops in any form is ascribed to the wrath of village deity and spirits, etc. They are still following the age-old traditional methods and yield of the land is considered to be determined by supernatural beings, over which they have no control. They resort to magical rites, to propitiate innumerable deities and spirits. They do not start the agricultural operations unless, they perform the appropriate rites. The ceremonies are performed to increase the fertility of the fields, to protect the crops from natural calamities or as a part of the thanksgiving service to the village and tutelary deities (Bongas).

Before the seeds are sown for the first rice crop, they worship the village goddess to ensure proper germination. Similarly, before they start weeding and transplantation, they perform another rite. The village deity and her consort are propitiated to ensure the yield before the crops show signs of ripening. First fruit ceremonies are held before they partake of the new crop in August-September.

Agricultural activities consist of many operations which are carried out by both the sexes with a certain division of labour among them. Women do not plough the field. They are engaged in carrying earth for embankment, spreading manures

in the field, sowing maize, breaking the clods, transplanting paddy seedlings, weeding the fields and winnowing the grains. Men also do the same but they exclusively plough, replough, level and dig the earth, which the women are not allowed to do. Children of age 10 to 14 help them in carrying manures, breaking clods, weeding and transplanting the seedlings.

Agriculture is the main occupation. Nearly 61 per cent cultivate their own land, 12 per cent practise share cropping, 8 per cent do both, while 13 per cent are agricultural labourers and 6 per cent are private agricultural servants. A number of outsiders own lands in Similipals and neglect cultivation. A few households fail to cultivate their own lands due to sudden death of cattle or any misfortune overtaking their families. Many are forced, under circumstances to sublet their plots to obtain a loan. Share-cropping is practised in Similipals and there are mainly three ways, namely, (i) Bakhara (ii) Sanja and (iii) Thika.

(i) *Bakhara*—It is an agreement between land owner and the tenant for sharing the yield in the ratio of 1:2 if the land owner does not join in the cultivation of the field. If he joins with the tenant, the parties share their yield in the ratio of 2:1. Those who cannot cultivate their land for want of funds or cattle usually lease out on this basis and work with the tenant to get a good share in the yield. The seeds are supplied by the tenant or land owner which is refunded before the yield is shared. In certain cases, the yield is shared

in the ratio of 1:1 and the land owner does not work with the tenant.

(ii) *Sanja Bakhara*—The land owner, in this case, contracts with the tenant to get a specific quantity of grain either with or without a sum of money ranging from rupees twenty to rupees forty per acre, half of which is paid in advance. Generally wet lands of good quality are taken on lease by the tenants in this way.

(iii) *Thika*—This is a form where land is given to a tenant for a specific sum to be paid at the time of harvest. The specific sum varies from rupees ten to rupees eighty according to the nature of land. Owners outside Similipals usually lease out their lands to local inhabitants in this manner.

The quantity of land given on share-cropping is very limited. Only 20 households have cultivated some land on share-cropping basis in a total number of 100 households.

Apart from the individual ownership, a few acres of land, is allotted for service to the village deity. The Dehuri of the village cultivates it and enjoys the produce for worshipping the deity. Grazing grounds near the village are enjoyed by all. If an economic holding is taken as one of more than five acres, nearly 41 per cent of the households owning lands possess economic holdings. For the rest, the yield is insufficient and as such wage-earning is a must irrespective of caste, tribe and sex.

From the middle of May to the middle of October, forest operations are suspended due to rain. Then agricultural operations start. Males, females and children above 10 years of age are engaged in the fields in their own village or in the neighbouring areas.

The system of paying wages in cash is not indigenous to tribals. They usually work for reward, in kind and many of their joint activities are based on ideas of reciprocal obligations. Thus the substitution of payment in cash has disorganised their traditional system. Even then, inhabitants of Similipal like to work for payment in kind rather than cash. They will be glad to work for 2½ Kilos of paddy for a day, while cash wage, which could buy 3 Kilos will not satisfy them. The employers, therefore, follow payment in kind though the option is usually given to employees who may want payment in cash to buy other commodities. *Baramasia* and *Bagadia* are other forms of agricultural labour. The *Baramasia* is a contract labourer for a fixed emolument for a specific period of one year from Magha (February) to Pausa (January). He is given food in the employer's house or may

be given paddy in lieu of it. He is paid 8 to 10 maunds of paddy and one sheet, two towels in a year towards his emolument besides food. The remuneration differs on the basis of worker's age and capacity and the nature of work. The *Baramasia* is bound to work with his employer for the period of contract. *Baramasias* are usually appointed by well-to-do families having enough land. The tribals of Similipal are not in favour of being appointed as *Baramasia*. In a total households of 958, we find 34 individuals are engaged as *Baramasia* either with the land owners of similipals or with outsiders at Jashipur. Very often, individuals agree to remain as *Baramasia* in the hope of getting the daughter of the employer in marriage. The emoluments are adjusted towards bride-price.

Similarly, *Bagadia* is appointed to look after the live-stock. All the households send one of their inmates to guard their live-stock. Herders go together to guard the cattle. Those households, having live-stock, but none to spare usually appoint *Bagadia* on yearly basis. He is paid annually like *Baramasia* in cash, kind, food and garment.

Forest Economy

Forest plays the most important role in the life of the people of Similipals. They depend on forest for shelter, firewood and food. Raw materials for erecting houses for shelter are obtained from forest. Their cattle graze in forest. Roots, leaves, tubers, herbs and insects of the forest constitute their main item of food at the time of scarcity. Diseases are cured by application of forest herbs. Hunting and fishing in forests and rivers are common pastime.

Firewood, house-building materials, leaves, grass, honey, arrowroot, gums, resin, edible roots, like *Pita-ulu*, *B-o-i-n-p-a*, *Cheranga*, fruits, flowers and different varieties of mushrooms, are some of the collections. A few items are collected for sale whereas, a few other items are only meant for personal use. Firewood, house-building materials are not sold by the tribals as is the case with the inhabitants of the bordering villages. Barks and seeds of a number of trees like Ashok, Sunari, Arjun, Sal, etc., are collected in large quantity through commission agents and are sold to businessmen. Similarly, different kinds of birds are collected in large numbers during rainy season and are sold to private persons and Government. Edible roots, leaves, and fruits are sold in the weekly markets.

Collection of *pafus*, wax, honey, resin and some specific birds is monopolised by the State Government in Forest Department. Government used to nominate some persons as the wholesale

procurer of these articles. Gatherers of these items are required to sell their collections only to these persons, who in turn dealt with the Government. Recently middlemen have been discontinued and the procurement is done departmentally.

Specially the Kharias are forest gatherers. In a total sample of 72 families, 21 have got a little amount of land, the rest are landless. Even those with land are more dependant on forest collection than agriculture. *Pafus* is usually collected from December, to April. Males dig tubers, remove the stems (*pus*) and leave a portion of the stem at the spot for the next year. These stems are brought in a net-bag called *Ganjan*. Roots and dirt are removed with knife. These clean stems are soaked in streams for a day. Then those are rubbed against a stone, and the paste that is formed pours into a nearby hole which is stone-packed all around to prevent the paste from being soiled. The paste is then collected and is kept in an earthen pot. This is washed and filtered several times and is finally converted to lumps, which when dry is known as *Pafus*, ready for sale.

The real gatherers of *Pafus* are known as "Badia". Within a group of *Badias*, there are one or two influential, intelligent and outspoken men, who are considered as leaders. Forest Officers as well as contractors advance to those leaders and make them responsible to procure the articles from the *Badias*. They

are paid at the rate of two annas as commission for every kilogram of palma. The agents carry the product to the depot at Jashipur.

The Kharias of Similipal are able climbers. They are expert lac-wax and honey collectors. Before collecting honey, they perform rites to appease hill spirits. A little honey from the last comb as soon as it is collected is offered to the hill spirit by *Dohuri*. In a dark night, the Kharias climb trees or hills. The hives of hills are usually found in the precipitous sides of the hills which cannot be reached on foot. So a ladder constructed by two ropes made by twisting the fibres of *siari* creepers with bars made of bamboo rods or wooden sticks, is fastened at the top end to some tree or heavy stone and is let down so as to reach a little lower than the level of the hive. Two more ropes of *siari* creeper are let down, one with a ignited bamboo torch and emitting smoke and another with leaf basket or an empty tin canister placed in a hammock like swing (*afko*) attached to it. The ropes are held fast at the top end by men. One man climbs down the rope ladder, picks up the torch and touches the hive at different points, moving the torch gently along the hive so as to scare away the bees. The rope with the basket is pushed on with a stick to the bottom of the hive and held fast there, while with an other stick he pokes at the comb and breaks it, so that honey and pieces of the hive fall into the basket. He then shouts at the men atop to pull the basket up. One hive usually yields about four to six litres of honey and one to half kilograms of wax.

The Kharias among themselves have divided forests and hills in to portions which they call *Bhandar* (store-house). The right to collect honey in a particular area by an individual or group of persons is recognised and no one else encroaches upon it. In case of violation, a fine is imposed. Sometimes it leads to serious conflicts. Similarly, the individual who is collecting honey from a particular tree is the owner of that tree for the purpose of honey collection. No one trespasses on his right. Similarly, a tree in which the bees set their nests for the first time is owned by the man who sees it first and puts a mark.

Honey is usually collected from January to April. Wax is collected as a by-product of bee hives. After the honey is squeezed out, the hives are boiled in water. The concoction is then poured into a gunny placed on a pit which a Kharia usually has in front of his house. Thus strained the concoction is taken out and poured into a pan placed over a pot of boiling water. It is boiled again by steam process till all the water is steamed out and the wax deposited as a sediment. The sediment takes the shape of the pan where it has been deposited and is then taken out and sold. Resin is collected from October to March from *Sal* trees. Tusser cocoons are gathered from *Asan*, *Sal* and *Dha* trees. These are collected and are sold to Bangliriposhi Tusser Co-operative Society and to private parties at the rate of 8 to 10 per rupee. The people of Similipal do not cultivate Tusser, but only collect Tusser cocoons.

Standard of Living

In this chapter an attempt is made to give an idea of the standard of living of the people of Simlipals by analysing five indicators such as (i) Housing, (ii) Material assets, (iii) Income, (iv) Expenditure and (v) Indebtedness.

Generally, the villages are situated near some water course on an elevation surrounded by forest, agricultural fields, and hills. At the boundary line of the village stand in irregular formation a number of grey stone slabs firmly fixed to the ground. Near a Ho village, the visitor will find the village cemetery, where the ancestors of the village and their descendants have been laid to rest. Villages have usually a number of wards. The dancing ground is situated at the centre of the village, in between the wards.

A typical house usually consists of two rooms. One is used for sleeping, and the other is used as store, kitchen, and seat of ancestors. The latter is important because it is 'Ading' where the ancestors of the family are supposed to be seated. There is a raised platform at one corner of Ading which is screened off from the kitchen where daily offerings are made to the ancestral spirits. This room opens out to the sleeping room and there is no entrance to it from any other side unless the house is a big one and is partitioned into three apartments. In that case, the Ading is the central room and can be entered from the adjacent rooms. Only the members of the family are allowed to enter it. On the other side of Ading is the

store, where the household effects and provisions are kept. Houses have heavy wooden doors consisting of two roughly hewn planks each revolving on a socket at one end of the door step. There is hardly any window in Ho houses. The walls of the house are either built of mud or of planks plastered with mud. The roofs are thatched either with grass or tiles. Walls are gaily painted red-yellow and brown. Every house has a verandah according to the size of the house.

The cattle are kept either in a separate room or in one side of the sleeping room. Munda houses resemble those of Ho.

The houses of Kharis represent a type which is worth mentioning. The Kharis houses are low, small, rectangular huts with little or no plinth. The walls are made of logs of wood planted on the ground. The rafters of the roof are made of branches of trees and the roof is thatched with thatching grass. The roof is supported by a few wooden posts. Generally, the Kharis use the same room for sleeping as well as kitchen. In certain cases, the room is separated into two halves, one for sleeping and the other for cooking. The house has an entrance of such a small size that one cannot enter the room in upright posture. Ordinarily these doors have no wooden shutters but are covered by a wicker-frame secured from inside.

The housing pattern of different groups is analysed statistically to present the actual condition.

Table No. 15

Distribution of households according to number of rooms

		Number of households						Total
Name of Community	Number of Rooms	Without any house of their own	With one room	With two rooms	With three rooms	With four rooms	With more than four rooms	
Bardadi	8	22	21	12	10	73
Bharaja	10	13	3	2	1	31
Kharis	..	3	24	42	3	..	..	72
Koth	..	4	81	281	153	66	32	517
Mihali	2	4	..	..	..	6
Munda	..	2	9	69	23	4	1	108
Santal	4	3	2	..	11
Bodhadi	2	3	..	2	1	8
Mahabud	3	14	11	10	6	44
Miheto	9	1	..	..	10
Pali	..	1	..	..	..	..	1	3
Gharl	1	1	..	..	..	3
Karot	1	..	..	..	1
Mankran	1	..	..	..	1
Total	..	10	142	436	220	98	52	958
Percentage	..	1	14.9	45.5	22.9	10.2	5.3	100

In all, 948 families have houses of their own. 10 families or nearly 1 per cent are living with their kins. Nearly 14.9, 45.5, 22.9 and 10.2 per cent of the families live in one, two, three and four roomed houses respectively. As per the census of 1961, 1, 2, 3 and 4,

roomed houses constituted 24.9, 35.6, 19.7 and 11 per cent respectively. Comparing these two sets of figures, it is observed that those of Simlipals are not in worse condition, so far as housing standard is concerned.

TABLE No. 16

Distribution of houses according to floor-space

Name of Community	Floor Space	No. of house-holds having floor space within						Total
		100 Sq. ft.	101—200 Sq. ft.	201—300 Sq. ft.	301—400 Sq. ft.	401—500 Sq. ft.	Above 500	
1		2	3	4	5	6	7	8
Bathodi	..	8	22	21	8	14	..	73
Bumija	..	11	18	1	..	1	..	31
Kheria	..	72	..	..	..	..	..	72
Koli	..	119	168	224	56	9	18	587
Mahali	..	4	2	..	..	..	..	6
Masda	..	8	40	40	16	3	1	108
Santal	..	1	3	3	2	2	..	11
Bidhadi	..	2	3	3	..	..	..	8
Mahato	..	10	..	..	..	..	..	10
Mahabadi	..	5	25	9	7	..	..	46
Teli	..	1	..	..	..	..	1	3
Ghasi	..	2	..	..	..	..	..	2
Kum	..	1	..	..	..	..	..	1
Musahani	..	1	..	..	..	..	..	1
Total	..	345	274	308	89	29	19	958
Percentage	..	29.9	28.6	31.4	9.1	3.0	2.0	100

It is evident from Table No. 16 that an insignificant per cent of families live in spacious houses. When the different tribes are taken separately, the Kharis represent the lowest strata in respect of floor space as well as in numbers of rooms.

Table No. 17

Distribution of houses according to roof material

Type of House Community	Grass or Straw	Tile or Khapper	Hut	Total
Bathudi	—	73	—	73
Bhumija	—	31	—	31
Kharis	—	45	27	72
Koth	—	534	13	587
Munda	—	103	5	108
Mahali	—	6	—	6
Santal	—	5	6	11
Sindhani	—	8	—	8
Mahakud	—	10	—	10
Mahato	—	46	—	46
Teli	—	1	1	2
Ghasi	—	2	—	2
Karan	—	1	—	1
Musalman	—	1	—	1
Total	—	906	25	958

The above table indicates that the Khapper or tile thatched houses are very rare in the entire area. They manage in grass or straw thatched houses, though most of them have ambition to roof their houses with tiles.

The tribals of Simlipal being very poor generally use only earthen vessels for cooking, storing water and brewing liquor. These earthen vessels are purchased from local weekly markets. A few well-to-do families have purchased brass, aluminium and bellmetal vessels. The other household possessions are a few bamboo baskets, empty tins, bottles, rope made charpoys, ropes and small

vessels of dry gourd and stones. Almost all families possess axes, knife, bows and arrows. Among the agricultural implements are seen ploughshare, sickles, spades and hoes. Different types of nets and bamboo traps are owned by many for fishing. Lantern is rarely seen and people use wick-lamp (*dibis*). Umbrella is gradually replacing leaf made rain coats. The dress usually consists of a

few dhottis and napkins. A few have shirts, banyans and chhadars. The women manage with only sarees, the poorest among them having only two small pieces of cloth, one covering below the waist and the other the top. Some Kolh, Munda and Santal women are now using undergarments (saya) and blouses. Children remain naked upto three years after which they wear a piece of loin cloth. A habit is now growing to give shorts and shirts to grown up children. Most of the women have no ornaments at all. Others use ornaments made of glass beads, brass, aluminium and some alloys to adorn their necks,

noses, ears, fingers, arms, wrists and hands. Only a fortunate few have some gold ornaments like necklaces, earrings.

The musical instruments consist of changu in case of Bathudi and Kharia, flute and nagara in case of Kolh and madal and flute in case of Santal.

When the actual assets of the different families are statistically interpreted, their wretched condition becomes more evident. In the following table the assets have been divided into various categories and under implements all the equipments of agriculture, fishing, hunting and food gathering are included for convenience.

Table No. 18

Value of assets with respect to categories and community

Name of community	Value of Assets	VALUE OF ASSETS IN RUPEES									
		No. of Family surveyed	Urn-ahs	Corn-Dressments	Imple-ment	Med-ical in-strument	Lane-ry	Other	Total Value in rupees	Total No. of families	Approximate value of asset per family in rupees
Bathudi ..	8	206	130	264	320	8	12	5	968	8	121
Bhumia ..	7	130	129	226	340	2	3	..	811	7	116
Kharia ..	8	98	14	144	84	4	2	..	344	8	43
Kolh ..	50	1,250	901	1,583	2,425	62	122	7	6,350	50	127
Mikuli ..	2	116	18	54	46	1	1	..	236	2	118
Munda ..	10	804	150	729	769	19	9	..	2,980	10	298
Santal ..	5	684	226	245	431	12	2	..	1,582	5	316
Birdhand ..	2	62	74	91	38	2	8	..	283	2	142
Mahakud ..	4	102	72	132	130	2	2	..	443	4	112
Toli ..	2	301	800	162	214	..	22	74	1,573	2	786
Mahato ..	2	51	142	62	111	..	5	..	277	2	138
Ghasi ..	2	42	6	37	3	..	1	..	89	..	44
Khatu ..	..	..	..	..	..	..	..	..	..	..	..
Mashtan ..	..	..	..	..	..	..	..	..	..	..	..

The table clearly reveals that the Kharias are the poorest of all. They have nothing except a few utensils, clothes and implements. If implements are further classified into its components, it will be observed that they lack agricultural implements as they are still living in food gathering stage.

Their assets comprise of domesticated animals like poultry, sheep, goat, cattle, and buffalo,

Table No. 19

Distribution of Households according live-stock asset

Asset	Name of community	No. of households having live-stock of worth within Rupees								Total
		100	101-200	201-300	301-400	401-500	501-600	601-700	+ 700	
Bathadi ..		1	17	19	17	10	7	2	..	73
Bhumija ..		2	36	2	1	..	..	..	..	41
Kharis ..		47	23	2	..	..	..	..	..	72
Koli ..		3	203	182	69	14	81	31	4	587
Mahali ..		1	3	2	..	..	..	..	..	6
Munda ..		2	15	10	23	9	11	7	2	90
Santal	1	3	..	4	..	..	3	11
Sindhani ..		5	2	..	1	..	..	..	..	8
Mahakud ..		3	25	5	4	5	2	2	..	46
Mahato	9	..	..	..	1	..	10
Toli	1	..	..	..	..	1	3
Ghari ..		2	..	..	..	..	..	..	..	2
Misakwan	1	..	..	..	..	..	..	1
Karan	1	..	..	..	..	..	..	1
Total ..		66	317	264	113	42	101	43	10	958

The table clearly reveals that the majority of them have live-stock of worth Rs. 500 or less. The food gathering tribe Kharis is the worst of all.

The main sources of income of the people of Sindhipah are agriculture, wage-earning and forest collection. Both males and females, including adolescents and the old work for their existence.

In course of our survey, the households have been grouped into various income groups as shown in the Table No. 20.

Table No. 20

Distribution of households according to income groups

Name of Community	Income group	No. of households with income per month within Rupees						Total
		20	21—40	41—60	61—80	81—100	+100	
Bahadi ..		20	24	15	4	6	4	79
Bhandja ..		21	7	3	..	..	..	31
Kharia ..		52	19	1	..	..	..	72
Koli ..		101	114	125	132	80	15	567
Mahali ..		4	3	..	..	..	..	6
Munda ..		24	10	25	22	22	5	108
Santal ..		1	..	..	1	8	1	11
Bordhani ..		7	1	..	..	..	..	8
Maharud ..		14	12	9	8	3	..	46
Mahato	8	2	..	10
Tali ..		1	..	..	..	..	1	2
Ghasi ..		2	..	..	..	..	..	2
Karon	1	..	..	1
Mushaman	1	..	..	..	..	1
Total ..		247	190	178	176	121	46	958
Percentage ..		25.8	19.8	18.5	18.4	12.6	4.8	100%

Table No. 21

Co-relation between Occupation and income-group

Income Groups	Occupation	No. of Households primarily engaged in							Total
		Agriculture	Wage-earning	Forest Collection	Stock Raising	Industry	Trade	Service	
—20 ..		89	94	52	..	11	1	..	247
21—40 ..		126	38	19	3	4	..	..	190
41—60 ..		133	..	12	4	3	..	2	178
61—80 ..		173	..	..	..	..	..	3	176
81—100 ..		116	..	..	..	..	1	4	121
+100 ..		44	..	..	..	..	2	..	46
Total ..		701	132	83	7	20	4	9	958

Table No. 22

Co-relation between Land-holdings and Income group

Land holding Income Group	No. of households having lands in acres								Total
	0	0.1-1	1.1-3	3.1-5	5.1-7	7.1-9	9.1-11	+11	
-20	156	33	58	..	..	..	..	..	247
21-40	3	47	122	18	..	..	4	..	190
41-60	..	9	2	84	77	4	..	..	178
61-80	..	..	3	69	38	50	9	7	176
81-100	..	..	2	2	7	19	41	50	121
+100	..	..	..	..	..	..	..	46	46
Total	159	89	187	175	122	73	50	103	958

Tables 20, 21 and 22 taken together show, that nearly 65 per cent of families in Simlipals earn less than rupees sixty per month. The average income of a family is estimated to be Rs. 54. As the average family size is 4.9, the per capita income of the family is calculated to be 11, which is low. There is hardly any appreciable difference in the per capita or average income per family in the three classes of people taken separately namely, Scheduled Tribes, Scheduled Castes and Other Backward Classes. Families having a good amount of land

are engaged primarily in agriculture. They have a better standard of income. Those in service also have a better income. Among the tribes, the Kharias represent the lowest standard. They are landless and depend on forest collection. They earn very little. As such agriculture seems to be more dependable inspite of its hazards. Therefore people demand lands for cultivation.

With this low level of income they manage their life. Their expenses under different heads are shown below.

Table No. 23

Distribution of Expenses according to categories

Categories of Expenses	Name of Community	Expenses on												
		No. of Families	Total Income per annum	Food investment and surpluses	Clothing	Ornament etc.	Tobacco, religious & other function	Agriculture	Education	Health	House hold equipment	Others		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	
Batholi	..	14	750	804	64	8	0-00	48-20	10	2-00	1-00	1	1-00	
Bhumija	..	6	324	342	26	4	0-40	21-20	4	1-00	0-40	2	1-00	
Kharis	..	14	270	300	240	27	3	0-30	25-30	1	1-00	0-40	2	1-00
Koli	..	112	6,304	6,356	5,440	232	65	6-20	207-80	122	8-80	6-00	10-60	25-60
Mahali	..	2	50	41	33	4	1	0-10	0-90	1	0-20	0-10	0-40	0-30
Munda	..	25	1,209	1,394	1,149	105	11	1-10	85-80	27	3-00	1-10	6-00	3-00
Santal	..	4	348	248	164	18	2	0-10	57-80	6	1-00	0-20	2-00	0-80
Binodiani	..	1	42	44	34	4	1	0-10	2-80	1	0-20	0-10	0-40	0-40
Mahabadi	..	9	450	303	410	40	5	0-50	30-90	10	1-00	0-60	2-00	3-00
Mahato	..	3	118	114	82	3	1	0-10	18-40	1	1-00	0-10	2-00	0-40
Teli	..	1	124	89	68	3	2	0-20	0-80	3	1-00	0-20	5-00	0-80
Ghosi	..	2	29	33	20	4	1	0-10	0-00	..	0-20	0-10	0-40	0-40
Karas	..	1	66	64	54	4	1	0-10	0-10	2	0-30	0-10	1-00	0-40
Musliman	..	1	24	27	23	23	1	0-10	1-10	..	0-10	0-10	0-20	0-40
Total	..	192	10,308	10,568	8,600	843	106	10-30	632-50	190	21-00	10-50	42-00	42-50
Percentage study		26%	Average 54	Average 55	82	8	1	0-1	6-10	1-9	0-2	0-1	0-4	0-4

Table No. 23 clearly shows that the total expenditure and the total income per family comes to be almost the same with slight excess on expenditure side. Therefore, they run into debts. The pattern of expenditure indicates that the major portion of their income is spent on food. In categorising the expenses, the intoxicants, are grouped together with food for convenience because normally Hos and Mundas drink rice beer several times a day, which may be considered as food for them. The Kharis do not prepare liquor at home but they purchase it from liquor shops. Bathudis too follow Kharis in this respect. The Hos treat the homebrewed rice beer as a sacred thing and believe that Singbonga has taught men to make it. The usual method is to boil rice in large earthen vessel, until it is boiled into a thick paste. All the contents are then poured into a small mat and allowed to cool. A piece of Rana (a fermenting substance locally made) is powdered and is spread over the paste. The whole is then put into a new earthen vessel and is put for three days undisturbed. After three days or so, there is a concentrated fluid floating on the surface of the vessel called 'Rasi', which is very strong and intoxicating. This is taken out and when mixed with water produces 'III'. When the 'Rasi' is extracted, water is added to the residue and the contents of the vessel is stirred with a wooden ladle. The latter is strained through a cane sieve and a white liquor drains through. This is the usual mild beer known as 'Handia'. The first heady-cup of the beer is presented to the ancestral spirits.

The beer is then poured into two or three pots for use. The beer should be distributed by a wooden laddle from a second vessel. The original pot is carefully kept aside, from which the contents are never laddled out, but poured out to other pots. The women preparing 'III' must take bath and wear clean cloth. It is obligatory for a family to distribute it to all persons present at the time of taking it. The beer is never served to outsiders after dusk. They use tobacco, bidi and Gurska. Opium and Ganja are not in use among them. Only Bathudis and Kharis use Ganja on ceremonial occasions. Their staple food is rice, some green leaves and salt. Normally, the tribes of Simlipal take one full meal a day. Rice is boiled and allowed to stand with water added to it. This watered rice (Pakhal) is taken by them with green leaves, salt, chilli, onion, etc. Maize and millets also serve the purpose of rice. During scarcity, they manage with cakes made of mahua flower. At times, mango stones are eaten. The Kharis similarly manage with honey. Meat of various animals and birds are taken as delicacies. Due to the restrictions in the National Park area, the possibility of getting games has decreased. Meat is usually taken in roasted form. Fish is taken at times. The Kharis eat roots, tubers, etc. Even at times, they manage with insects like Jhadipok, Kai, etc. Vegetables like brinjal, tomato, gourd, plantain are occasionally taken. Infants live on mother's breast for 2 years. Thereafter the child is given gruel. Next to food, they spend on clothes. Although it is extremely cold, they have scanty

dresses. They do not know much about hygienic principles of living and their effect on life. Diseases are attributed to the wrath of supernaturals. Diseases caused by natural causes are treated by indigenous pharmacopoeia after they ascertain the cause of the disease from the Deonra. The Deonra tastes the urine of the diseased person with castor oil and prescribes herbal medicines for cure. The Deonra can also detect whether the disease is due to any poison. He prescribes herbal medicines to counteract the effect. Diseases are caused by (i) Bongas, (ii) witches and sorcerers, who are either barren women or persons of mysterious ways of life and (iii) the Deonras. These are detected and cured by divination of the Deonra. The malignant Bongas may enter the body causing swelling. When witch doctor finds out by divination the spirits which cause diseases offerings are made as per his prescription. Use of soap is not unknown to them but they are still managing with ashes, and caustic soda for clearing their clothes, hairs, etc. Cosmetics are slowly being adopted. They do not spend much after agriculture except purchasing iron implements. The normal labour is done by themselves. In case of need, they employ co-villagers on payment, or, on reciprocal basis. They do not spend on education. Their domestic equipments are mostly improvised by them. Construction, repairing and thatching of houses are made by personal labour and by using locally available materials. Skilled men are not requisitioned. Costly medicines, insecticides, mosquito nets, are not

used by them. Feasts and festivals are organised in sequence of seasonal cycles. Social functions like birth, death and marriage cost them a lot. Entertainment of relatives and guest also is an important part of their social duty and at times proves very costly. On all occasions the kinsmen and relatives are invited and a good deal is spent in drinking. Moreover they go for dancing and merry making to the neighbouring villages on festive occasions and are visited by similar troupes of other villages. Such reciprocity is the key note of their culture and these occasions of dancing and merry-making are accompanied by lavish entertainments which add to their financial burden.

Thus forced under circumstances they borrow in cash and in kind.

The sources of borrowing are (i) Graingola of the Government (ii) Local business men and (iii) others. There are Government graingolas at Gudugulia and Balarampur. It is observed that nearly 55 per cent of the loans are taken from graingolas.

The graingolas could be made more useful but for the following defects. (i) The graingolas are far away from some villages. (ii) The procedure to get loan from graingola is cumbersome and official attitude is not always very helpful. (iii) The conditions of repayment are rather stiff. (iv) As the grainloans are to be paid back in kind, the landless people are debarred from the facilities while people having lands sometimes misuse the opportunity by taking

loan of grain from the graingolas and again lending them to landless people at higher rate of interest (v) The grain is lent out in metric weight which is not well understood by the tribals. For the above mentioned defects the people have still to run to moneylenders and businessmen who offer cash loans at exorbitant rates and recover the loan in harvest period in kind.

They come to the village during September, October and lend out money for obtaining mustard seeds by an opal agreement. Similarly Kharias receive advance from local traders. Government is procuring forest produce but the authorities fail to advance according to their need as the rules do not permit. For example, during Raja festival, at Kabatghai, Kharias wanted an advance to observe the festival. Authorities did not risk to advance

and gave only a piece of cloth to each family. So they approached a local trader, who gave them rice as advance for obtaining forest produce. The traders take advantage of the situation and exploit them by advancing petty loans. The third and most important source is the well to do families, who lend at the time of scarcity. Nearly 31 per cent of credit is provided by the people of the local area or village. The borrow goat and chicken for the religious observances from neighbours.

The rate of interest is normally 25 per cent in case of grains borrowed from the local traders. In case of cash loan from private parties and for seeds 50 per cent interest is charged. During rainy season they usually suffer from diseases. There is hardly anything to eat. Agricultural festivals are observed. As such, most of the borrowing is done in rainy months.

Amenities and Awareness

In this chapter, an attempt is made to show the facilities provided to these inhabitants and how far, they have utilised or have been benefitted by these measures.

Government have introduced Panchayat Raj for decentralising power and better administration of the area by the people themselves. It is expected that they will be conscious of their rights and privileges. The studied villages come under Jashipur Tribal Development Block, with headquarters at Jashipur. It is nearly two days march from the villages. The entire distance is to be covered by foot for six months in a year. In summer and winter one may avail lorries.

Hence it is rather difficult to be in touch with the Block headquarters, as a result of which deserving persons are remaining aloof from block and panchayat management. The ward members and Sarpanches do not get any remuneration for their duties. It is hard to imagine that poor ward members of the area can be true and faithful to their charge, when they have to waste their time and energy without any reward in cash or in kind. Thus, there has developed a spirit of indifference. The general public of the area do not find any visible activities of ward members. The common man is rather unmindful as to who is elected as ward member, etc.

Educational institutions are a few in the entire area. It is rather disappointing to note the number of institutions functioning in the area of nearly 400 square miles. Educational attainment is given in the table below.

Table No. 24

Distribution of literates according to sex, community and age

Age-group		Literate within age-groups of																			
Community		0-4		5-9		10-14		15-19		20-24		25-29		30-34		35-44		45-59		Total	
No. 1.		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1. Barhadi	3	..	2	1	4	..	3	..	2	..	6	..	2	..	1	..	24	1
2. Bhanjala	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	2	..
3. Kheria	3	1	..	..	1	..	..	..	2	..	..	..	2	..	..	..	10	1
4. Koth	7	3	16	4	11	1	9	2	18	1	10	1	14	2	17	1	103	17
5. Mahali	1	..	..	..	..	..	1	..	2	..
6. Mundu	8	3	4	..	7	1	4	1	10	..	4	..	8	..	3	1	2	..
7. Santal	1	..	2	..	..	..	1	..	1	..	..	..	1	..	3	..	10	..
8. Bindhar	1	..	..	..	1	..	..	..	..	..	..	..	2	..
9. Mahaband	2	..	4	..	..	..	2	..	1	..	2	..	1	..	13	..
10. Mahato	1	..	..	1	1	..	..	..	1	..	..	..	1	..	1	..	3	1
11. Toli	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..
12. Ohari	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13. Karan
14. Musalman
Total	22	9	29	6	29	2	17	3	38	1	24	1	30	1	27	2	225	26

Source: Bottom-M. -Males, F.-Females

Symbols—M—Male, F—Female

Table No. 23

Distribution of illnesses on the basis of sex, age, and community

Sl. No.	Age	Illnesses within age-groups of																Total								
		Community		0-4		5-9		10-14		15-19		20-24		25-29		30-34			35-44		45-59		60			
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
1	Bethuli	24	25	28	28	25	26	36	30	9	5	12	30	11	23	17	38	38	17	19	8	10	171	163
2	Bhandia	9	20	14	15	14	3	4	3	4	3	4	10	10	6	6	7	10	3	3	1	4	75	78
3	Kharis	..	..	34	32	34	36	30	39	8	8	11	11	21	16	13	18	19	11	10	10	2	1	152	162
4	Kolis	..	..	298	262	270	251	173	109	95	98	89	132	138	180	102	98	142	125	109	95	28	28	1,401	1,388
5	Mihali	1	1	5	2	3	..	2	3	1	1	3	2	1	1	1	..	15	111
6	Munda	..	..	68	33	35	39	30	17	14	20	25	31	34	24	15	15	25	24	22	16	15	8	264	347
7	Santal	..	..	2	7	6	6	1	5	1	5	1	..	3	2	..	1	2	1	2	1	2	3	19	33
8	Bishnui	..	..	5	2	1	5	1	2	2	3	1	2	..	..	..	3	3	1	4	3	1	2	20	23
9	Mahakud	..	..	25	14	22	26	11	6	4	7	9	6	3	12	10	12	18	13	8	10	2	1	112	107
10	Mahato	..	..	5	1	2	1	2	2	..	..	1	2	..	3	3	1	2	..	2	..	..	..	17	9
11	Teli	..	..	..	..	1	..	..	..	..	1	..	..	..	..	2	2	..	..	..	..	..	..	4	2
12	Ghadi	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	3	..	..	..	3
13	Karna	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..	2	1
14	Moudman	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..	1	1
Total		..	..	411	447	419	375	270	174	142	147	153	200	213	236	169	177	241	201	177	164	60	67	2,235	2,228

Symbols—M—Male
F—Female

Symbol—M—Male
F—Female

Table No. 26

Distribution of responses of the family heads for low enrolment of children in School

Sl. No.	Reasons		No. non-attendance to day	No. schools nearly open	No. value of education	Economic difficulty	No. help from Government	Absence of teachers	No. employment	Children unwilling	Children absent in work	Total
	Community											
1	Barkudi	..	..	8	3	15	4	11	7	21	4	73
2	Bharila	..	..	14	4	7	2	1	1	1	1	31
3	Karia	..	41	..	4	11	7	1	..	4	4	72
4	Koth	..	8	101	73	114	81	37	13	39	121	557
5	Mabadi	..	..	..	2	2	2	..	..	..	..	4
6	Munda	..	2	67	1	17	3	1	4	3	10	108
7	Satal	..	..	..	1	2	..	1	2	2	3	11
8	Birbhani	..	..	1	2	5	..	..	..	..	..	8
9	Mahakud	..	..	..	3	8	3	..	..	2	30	46
10	Mahato	..	..	..	..	4	4	2	..	..	..	10
11	Tali	..	..	..	..	1	..	..	..	1	..	2
12	Karan	..	..	..	..	1	..	..	..	..	..	1
13	Ghasi	..	..	..	..	2	..	..	..	..	..	2
14	Musalman	..	..	..	..	1	..	..	..	..	..	1
Total			51	191	93	190	106	54	27	73	173	958

From Tables 24, 25 and 26 a certain definite conclusion could be arrived at regarding the educational facilities in Similipals. The literacy position, as it stands today, in the area is due to the introduction of educational programme in recent years. The number of school going children is gradually increasing as a result of which, there are a few literates in the age grade of 5-9. Yet the number of children not attending the school is very high. Girls are not turning up to school at all. The reason for not attending school is tabulated in Table 27. Literacy of tribals in Similipals is much below the State average in respect of particular tribes in question for the following reasons.

The educational institutions have started recently. 4 L. P. Schools, 3 Chatsalis and 2 Sevarams, 1 U. P. School are running in this area of nearly 402 square miles. These lack houses, furniture, reading materials and proper teachers. There is a Chatsali at Kabatghai, where cattle live even day time. The Chatsali of Khejuri has only a shed. The Sevaram at Barheipani has no furniture and shed. Particularly, the Chatsali at Kabatghai and Khejuri are situated in Kharis villages, who are food-gatherers. They leave their houses with all their belongings and live in the forest for collecting forest produce for several months in a year and their children are seldom sent to the chatsali.

Villages are sparsely populated. Communication is poor and difficult because of natural barriers.

The institutions in this area are unevenly distributed. A number of institutions are close to each other, whereas there is absolutely no institution in certain villages within a range of six to eight miles. For example, Kakurbhuka, Nawana and Baharampur have Chatsali, L. P. School and Sevaram whereas Bundaribasa, Jajdibi, Pabadi, Idelkucha, Rajpal, etc., have no school at all. The general yardstick cannot be applicable in this particular area, because of natural difficulties and institutions may be established according to the necessity of the area.

It is also ascertained that some parents would have sent their children to school, had there been middle schools. There is no residential Ashram School. To send boys to far off places for education is difficult and entails extra expenditure which they can ill afford. This explains the fact that there is no progress beyond lower primary standard.

Most of these institutions are managed by one teacher. If he absents on any ground, there ensues a full closure of the institution. Teachers have been recruited from other areas. In many cases, they feel uncongenial to work in the area. They consider themselves superior to local people. They consider their appointment or transfer to this place as punishment. They have no mind to stay in this unhealthy area. Sometimes teachers remain absent for days together. Inspecting officers seldom go to check their work.

The financial condition of the people is another main factor of their backwardness. Low economic condition forces them to engage children in other occupations in order to earn a livelihood. The little boys help their parents in agricultural work, herding cattle and looking after younger children.

Most of them are ignorant of the educational facilities provided to them by Government and the value of education.

Language acts as a stumbling block in their progress. Children are asked to learn an alien language from childhood, which is very difficult for them. Demonstrative method of teaching is not in vogue. As such, the children lose their interest.

In brief, it may be concluded, that educational programmes have not been rightly planned for this area and have failed to influence them.

The nearest Allopathic hospital is at a distance of 32 kilometers from Gudugudia. Very recently, an Ayurvedic Dispensary has been opened there to meet the needs of the people. They are aware of National Malaria Eradication Programme. The surveillance worker is known to them as 'Dakatar' who can cure fever.

The inhabitants were asked about modern medicine. Nearly 62 per cent supported the idea of modern treatment. On the other hand, when their actual attendance in hospital for treatment was enquired it was observed that 6 per cent only

took medical advice. No case was found where trained midwife was called to attend to delivery.

On the whole, the opening of the dispensary has not yet made any impact on the people for the following reasons. It is located at one end of the area and is not within easy reach of most of the inhabitants. The dispensary has no building of its own and the provision of medicine is very meagre. The Ayurvedic doctor who is in charge is anxious to leave the place as soon as possible, as he has little scope for private practice and the conditions of life here, are not in any way alluring. The doctor often asks the patient to purchase medicines which are costly and are not easily available any where near the area. The people's belief in the traditional treatment by local herbs is too deep-rooted to be shaken so soon. They still believe that diseases are due to spirits, witches and bongas and only Deonra (witch doctor) can cure them. They come to the dispensary when every other experiment according to their belief fails and the chance of recovery is very little.

It is interesting to note, that, the inhabitants of Simlipah are yet unaware of Tribal Welfare Officers including Welfare Extension Officer under the block. Regarding Block Development Officer and Village Level Worker, they have some idea but they know little of their duties. It appears that the contacts of these officials with the tribals have not been any way adequate.

The Hindu Succession Act and Regulation relating to the transfer of immovable property of tribals to non-tribals are unknown to them.

In brief, enquiry reveals that the inhabitants of Simlipals have remained cut off from the main stream of life and are unable to avail the advantages of the development schemes. The

typical physical environment and their ignorance are the main factors for their backwardness which call for planned approach for speedy development.

Conclusion and Recommendations

Similipal hills cover more than one-fourth of the entire district of Mayurbhanj. The area is a densely forested undeveloped tract with wild animals, reptiles and insects. The climate is cool and damp. Malaria is endemic here. The soil is rocky and uplands are plenty. It is watered by a number of hill streams and rivers. The major part of the forest is reserved. More than one-third of the entire tract is declared as a National Park. All sorts of cruelty to wild animals are strictly prohibited in the area. The area lacks in all-weather roads. Postal and tele-communication is still to develop. The entire area has no weekly hat or regular market. One has to cover a long distance of nearly 32 kilometers to reach a market place for any purchase. It abounds in beauty spots including waterfalls, river gorges, mountain peaks, open valleys, salt-licks and waterholes frequented by wild life.

The villages are situated in the valleys surrounded by forests and hills. They lie on high altitude and are sparsely populated. Out of 49 villages studied, nearly 50 per cent have a population less than 100 and population in some of them exceeds 300. Moreover the villages with population of more than 100 are not compact ones, but are split into a number of widely separated wards intervened by natural barriers like dense forest, hills and streams.

The inhabitants are immigrants from outside. Initiative of the

Sardars of the area, avenues of employment under M/S. Boorooch Timber Company, leasing out of Nayabadi lands, requests from relatives residing in the area, Gharjola system of marriage, availability of forest lands for agriculture, scope of forest collection and labour are a few of the inducements for immigration. Today, there is regular infiltration of outsiders with a view to acquire patches of land. A large number of tribals from Bihar had migrated few years back and had encroached tracts of lands in the reserved forests. They were evicted by State Government in the interest of National Park in 1965.

The inhabitants are Kolh, Munda, Bathudi, Kharis, Bhumiya, Santal, Mahali, Sindhani, Mahakud, Mahato, Tel, Ghasi and Karan. Most of them are tribals. Kolh, Munda, Bhumiya, Santal and Mahali belonging to Austric family, together constitute nearly 78 per cent of the total population. These tribals speak their own tribal languages. Most of Kolhs and Mundas do not know Oriya. A significant number of them know Hindi. A large number of them are still maintaining their marital ties and social relations with those living in Bihar. There is regular to and fro journey between their original villages and Similipals. A good number of them possess record-of-rights from the time of Peter Dubraj, whereas others count upon only unauthorised possession of some forest land. A section of Munda and Kolh are Christians.

The entire tribal population of the area are in three stages of cultural development. The Kharias are food-gatherers, the Mahalis are craftsmen and the rest are agriculturists. Prior to their coming to this place they were good hunters but under the changed circumstances and with ban on hunting in the national Park they have given up the practice. The food-gatherers collect arrowroot, honey, resin, wax and other forest products. They sell them to Government or to dealers appointed for the purpose on payment in cash. At present, this business has been monopolised by Government in this area. Therefore they have lost their independence in transacting in the open market. Similarly catching of birds for sale has been restricted. These restrictions and monopoly have taught them to practise unfair means. They stealthily sell their collection to outsiders who are dealing in these goods. The gatherers use to leave their homes for months together and camp near the forest to collect these things. They are leading a semi-nomadic life and are eking out their livelihood in their old ways. Improved methods of collection and processing the forest produce are still unknown to them. The Mahalis know basketry and manage themselves in the simple industry supplemented by agriculture and wage-earning. The agriculturists practise simple wet farming type with their age-old implements. They cultivate both wet and uplands. The uplands are cultivated in the same way as that of shifting cultivators, but the plots are not given up after two or three years.

Depredation of wild animals, lack of irrigation facilities, difficulties in marketing, non-availability of good seeds and technical assistance and poor economy stand as impediments in their attempt to switch on to cash crops and vegetables although cultivation of some of those is possible and advisable too. The land is less fertile and the seed is of inferior type. Artificial manuring except the use of cowdung is unknown to them. Therefore, their income from agriculture is poor.

They supplement their income by wage-earning, forest collection, animal husbandry and poultry. Both males and females including adolescents and the old, work for a living. Yet their income is low. They reconcile themselves to strict economy, but events like marriage, death, and magico-religious observances to avoid or cure diseases and calamities necessitate incurring of heavy expenditure which are disproportionate to their income. So they borrow from graingolas and private sources. The distance of graingolas, elaborate procedure, repayment in kind, and non-availability of the loan at the time of necessity act as stumbling blocks to get the full benefit from graingolas. So they incur loans from private sources and continue to be in debt for a pretty long time.

Educationally they are backward. Ignorance and illiteracy are the causes of their general backwardness. Very recently three lower Primary Schools, one Sevaram, three Chatusalis were opened in an area of nearly 402 square miles. The number of in-

tutions is still small as compared to other tribal areas. Population is sparse and communication is scanty and difficult because of natural barriers. The coverage of educational institutions in this area is much wider than in other areas. Low economic condition of the inhabitants do not permit them to spend on education. To send grown-up boys or girls to school is an economic proposition as it causes dislocation in the pattern of their division of labour. The children are to perform domestic duties, collect forest produce and guard the cattle. Further, grown-up boys and girls become full fledged workers. The schools are at some distance and children cannot reach easily, especially in rainy season. The time required for to and fro journey between the school and their homes is fairly long. Children do not get anything to eat in between the school hours. Teachers have come from other areas, and conditions of life and work are difficult for them. In many cases, they lack necessary understanding of the people and their culture. They work without any zeal and consider their posting as punishment. Such indifferent teachers are unable to kindle an urge for education among the children. Further, these teachers do not attend schools regularly. Schools lack proper building, study materials and game equipments to create enthusiasm in the students. The children grow in a society where elders are illiterate and have no idea about the importance of education. Particularly, the Kharis are a nomadic people.

They move with their children for half of the year to collect forest produce. They can not leave their children for education in the village without any special provision for them. As such, Chatsalis opened in their villages have very little effect on them. Added to illiteracy, their knowledge on world affairs is poor. They know their villages, their local deities, annual festivals, police, revenue and forest officials.

They have no idea about the scientific causes of human or animal diseases and illness. Allments are ascribed to the wrath of spirits, gods, or the evil eyes of the witches.

The witch doctor, Raulia, Ojha, etc., are consulted and as per their advice, sacrifices are offered to the deity, spirits etc. They are not interested to take medical aid to cure disease. Added to their ignorance there is absolutely no scope for medical treatment. Only very recently, an M furnished Ayurvedic dispensary has been opened at Gudugudia. Malaria Eradication Programme is known.

With their migration to this place, their tribal solidarity has been slackened. The role of kith-brotherhood among the Kolh has diminished. The village as a unit has taken up its role to some extent. Barter system has been gradually replaced by cash transaction. New land revenue system requiring payment of rent in cash, licensed liquor shops, payment in cash by forest contractors and forest department have introduced value of cash. In consequence of the money

economy, their self-sufficiency, economic stability and the tribal co-operation are on the decline. Contact with markets has introduced them to traders and middlemen. Borrowing from external agencies is on the increase.

In view of the findings embodied in earlier account the problems of inhabitants of Similipal hills seem to be of special kind and need special treatment. A few suggestions are outlined in the following pages, which may yield better result if executed sincerely and wholeheartedly.

Spread of Education

A residential nursery school is necessary in order to accommodate very small children of the age group of 5-9, so that, the nomadic tribes can entrust their children to school matrons and go on with their usual avocation. The school matrons should be selected carefully so that they can train the minds of the young children and prepare them for higher stages of education. The nursery schools should be provided with adequate amount of teaching materials like models, charts and books. There should also be provision for food, medicine and games for the children.

A residential high school may be opened at Jonabil in the heart of the area. One by one, the classes may be opened. The teachers should be recruited with care and caution. They should be paid special allowance of 20 per cent. If possible, both husband and wife may be appointed in the institution. They should be provided with quarters and other

amenities of life so that they should not feel that they are posted there as punishment. The teachers may be properly oriented to tribal life and culture and encouraged to learn the local tribal language. Courses should be explained in tribal language as far as practicable in the lower classes. The materials of the text books may be drawn from their surroundings, life and culture, so that they will feel interested. Gradually, they should be taught about forest laws, land system, their rights and obligations, diseases and their treatments so that from early childhood they will develop a tendency to safeguard themselves against untoward events. In higher classes, they should be allowed to learn some craft in addition to their studies. Agriculture should be included as one of the items of study from lower classes.

The programme will be expensive to the Government. But from consideration of the fact that the older generation and the present generation are illiterate and ignorant the next should not be allowed to live like that.

Rehabilitation

The semi-nomadic Kharias may be settled down in the open land available at Jonabil, Jamuna, Chahala, Dudurachampa, Badamatabadi, etc. These areas in the reserved forests were encroached and reclaimed by the recent immigrant from Bihar, who have been evicted in the interest of National Park.

The area has so thoroughly denuded of forest growth that it is impossible to clothe the area again by good forest for several years to come.. To give the kharias a settled life, it is therefore desirable to take up a resettlement programme on these lands in a gradual manner.

Similarly a few landless Santal families who are in search of land may be inducted to the area and be allotted some lands in order to provide a wider social circle to the only eleven Santals of Kabatghai and Bad Kasira. Their society at present is so small that they have to go to distant places in search of heides while there are large number of landless Santals who are anxious to come here. Tribal & Rural Welfare Department in collaboration with Forest Department may take up these schemes of resettlements.

Allotment of Land

As has been indicated earlier there are a large number of tribal families who have no records of-rights for lands in their possession, though, they have established themselves here since long. Owing to their weakness on legal side, they are living in a state of uncertainty. They are threatened very often by authorities to evacuate from Kukurbhukha, Gopinathpur, Budhabalang, Saruda and Jajdihl. They should be given record-of-rights in respect of their lands.

Nearly 47.1 per cent of the total households have lands within 5 acres per family. Such small holdings do not fetch them good income. Enough of lands are

available near about the protected forest. These lands should be leased out to landless and those owning small plots, to raise their standard of living.

Agriculture and its Improvement

The inhabitants of Simlipals are primarily cultivators. They follow crude technique of cultivation. Demonstration farms should be opened to show improved methods of sowing and improved seeds etc. Agricultural experts should examine the soil and should advise for cash crops and vegetables. It is very likely that black pepper may grow well here. Opinion of agricultural experts may be sought for ascertaining the exact position.

Coffee Plantation—Coffee may grow well here. Such project may be undertaken at Jamuna and Jenabli by Forest and Agriculture Department. It will solve the problem of unemployment to some extent.

Horticulture—Horticulture may prove to be a paying proposition. Mango, jackfruit, plum, Guava, lemon, orange, papaya and apricot may be grown in wide scale, where water facilities are available. It requires large investment in the shape of supply of seeds, saplings, manure, fertilizers and cold storage. Further, quick transport and marketing are to be provided. It is the time when planned efforts may be made for development of horticulture in this area, by assistance to individual cultivators.

Manure—They do not know other types of manuring except that of cowdung. The forest are rich in green manure. Demonstration farms may show the preparation and use of green manuring.

Irrigation

The agriculture in Simlipals largely suffers from lack of irrigation facilities. A number of perennial streams and rivers are flowing in the area, which can be utilised for minor irrigation purpose. Villagers are willing to render all possible assistance for such projects. Lift irrigation would be useful and the cost may be lower. A survey may be conducted expeditiously by the Lift Irrigation Department.

Animal Husbandry and Poultry

The cattle mortality in the area is very high. There is neither a veterinary dispensary nor even a stockman centre in the area. The people are not used to take milk. It is necessary that two stockman centres with a mobile dispensary should be provided for preventing and treating cattle diseases. There should also be a bull centre to improve the breed. With these measures taken there may be spectacular development in cattle breeding as the area abounds in suitable pasture lands.

Similarly poultry and piggery can also be useful programmes for providing subsidiary income as the tribal people have aptitude for those. The programmes should, however, be comprehensive and should provide for supply of

primary stock, their replenishment, supply of feed, know-how and marketing.

Market and Co-operative Society

One of the major impediments in agricultural development is the lack of marketing facilities in the area. As has been indicated earlier people have to cover long distances for reaching market places from Simlipals. Normally they start for the hat in the afternoon of the day previous to hat day. They make one night halt on the way. Next morning, they reach the market. On way back, they make a night halt and reach back home the next noon. They purchase the necessities of life like salt, kerosene, etc., which are not locally available. Distance and mode of transport restrict the volume of goods brought to the market for sale and purchase. A large number of tribals bring the same type of commodities to the market, where there is little competition for the purchase of their produce. The tribals have no money for the goods required by them. They cannot hold back their stock, which they must sell in order to be able to purchase their requirements.

The ignorance of tribals regarding weights and measures and price of various goods is exploited by traders to dictate their own terms. An economic complex has developed in such a way that the tribal families are bound to some particular trader in many ways, so that they are obliged to sell their produce to that particular person at the rate dictated by him. To

check this exploitation, it may be desirable to organize the purchase and sale scheme in the area.

Forest-produce of Kharias

In the present set up, Kharias are bound to sell their collections namely honey, arrowroot, resin, wax, etc., to the authorities of National Park. The authorities are not empowered to give them advance. On the other hand Kharias get advances from merchants in days of want and sell them their goods at the time of collection. It is desirable that the produce from Kharias are purchased departmentally, but the system should take into consideration their requirements. They may not be given advances in cash, but in kind to check extravagance. This will eliminate private traders to a considerable extent. The rate may however be increased. Now it is rather low.

Forest Co-operatives

Wage earning constitutes one of the major sources of income. They work under contractors as forest labourers. Very often, they are not paid full wage by the contractors. Forest Labour Co-operatives can be organised under the direct control of Government for sometime to help the labourers. Coupes may be granted to the co-operatives. The members may be given advance through the co-operatives at the time of their need, so that they may not look to money lenders.

Development of Handicraft

Handicrafts are essential for improving the economic condition

of these people. All of them know mat-making, rope-making and preparing broom sticks from the locally available material. The Mahalis are good basket-makers. Raw materials are available but organized marketing and improved methods of working are wanting. A large quantity of these items can be procured and exported to outside. At present, procurement is done by private traders. Government may take over procurement of these goods and dispose them of outside Simlipals so that the inhabitants may get a good price.

Medical Aid

The medical facilities are extremely poor in this area. There is only one Ayurvedic dispensary at Gudugudia. This area is unhealthy. Here preventive measures are more necessary than the curative ones. National Malaria Eradication Programme has made a good start. False notions like the death of cattle by drinking water from D. D. T.—sprayed waterholes are still current. It is suggested therefore that a six-bedded hospital may be opened in the heart of Simlipals. A mobile unit may be attached to the dispensary. Each villager should be provided with an informant on nominal payment per month whose duty will be to inform the hospital authorities as soon as a person is attacked with illness. The doctor should be provided with a Jeep and special pay of 20 per cent. The inhabitants may be encouraged to avail medical aid. Care should be taken to select persons, who have zeal to serve in the area. The mobile unit should take up bold steps to administer

preventive medicines in large scale. The diseases, and their causes, should be explained to all through propaganda.

Communication

Lack of communication is one of the primary impediments for development. It needs no repetition to stress that the area is totally cut off from outside for six months a year. Without communication, most of the schemes will fail because supervision and execution will suffer. Step should be taken to connect Baripada, Jashipur, Bangiriposi and Udala by all-weather metalled roads with the Simlipala.

National Park

Government in Forest Department may reconsider their policy regarding the National Park. They may limit the area for their operation and leave the remaining portion. This limited portion should be free from the movement of all types of vehicles and other operations so that animals can thrive well. Reservation of a vast area without funds to invest, will bear no appreciable result in the long run.

Scenic spots and development of tourism

There are a large number of scenic spots which can attract the visitors from far off places.

If these spots are developed as places of tourists' attractions, employment opportunities for local people may be increased. Some fees may be levied on visitors in order to meet the cost of amenities. It is, therefore, suggested that scenic spots should be linked by roads and should be well published for attracting tourists. The District Tourist Officer may do the needful in consultation and collaboration with Forest Department.

Discrepancy in population figure

The Census figures of 1961 as are published in Home Department election Hand-Book show some gross errors. Villages like Gudugudia, Nigirdha are shown as "Bachhapari" which are not actually so. Similarly Scheduled Caste figure is shown against some villages, where there is no Scheduled Caste person. The tribal population in some villages are shown to be nil, whereas the entire population belongs to Scheduled Tribes. These mistakes may be rectified.

Need of an Anthropologist.

A well integrated plan is necessary for this area. The two Panchayats namely Astakunhar and Gudugudia may be taken as units for development work at the initial stage. An Anthropologist may be associated with development programme. Execution and evaluation may be done side by side.

BOOK REVIEW

Acculturation of Saura Children into Oriya Society.

By: DR. G. PARIDA, M. A., Ph. D.

Reader and Head of the Department of Psychology, Ravenshaw College, Cuttack, India 1968.

Sponsored by Research Programmes Committee, Planning Commission—
New Delhi.

Elite Publishing House
2811 Pipal Mahadeo, Hauz Quazi
Delhi-6

Rs. 22-50 \$ 3-00

This book claims to give a new approach on "the process and speed of acculturation of backward or less developed social groups, and "an unique inter disciplinary study, which employs the tools of Physiology, Sociology, Social Anthropology and Psychology".

The author heads the Department of Psychology of Ravenshaw College, Cuttack the premier educational institution of Orissa, that is Utkal. He has travelled in U. S. A after getting his doctorate in Philosophy from the University of Utkal.

The book has a nice get up with a photograph of a sculpture from Konarak, the elegant tourist spot of Orissa. There are 8 chapters with 115 pages.

The author while illustrating his new approach, on culture change, has taken into account psychological basis of motivation of people underlying acculturation. This is in variance with the approach of

the sociologists and social anthropologists. The latter according to the author merely gives some cultural data without explaining human behaviour. He has taken the primitive Sauras, village Sauras and urban Sauras to measure with Oriya society. However while delimiting the first two divisions of the tribe, the author has been led to infallible errors. He has described hill Sauras or Lanjia Sauras of Parlakimedi and Koraput as "nomadic in habits, great hunters and trackers". But he tells them to be practising terraced cultivation. Terrace cultivation necessitates precision and skill, which do not go side by side with nomadic habits. Sauras are tradition directed, and have a comparatively closed cultural base. But to assume them to be clinging to their old habits to maintain their isolation from the rest of the world is farther from truth. In fact Sauras have been migrating to tea gardens of Assam and North Bengal since the beginning of this century through the Tea

District Labour Association. Quite a good number of tribesmen have learnt other languages in contact with outsiders. Elwin has studied the tribe in forties. Subsequently a good number of scholars have studied the tribe from different angles. The author's sample of village Sauras and their division into occupational groups may be an extreme case.

The author has applied various tests and improved techniques to test the five hypotheses. The tests were administered to the samples, except hill or Lanjia Sauras. About these the author is competent to arrive at the conclusion that the village Sauras are mostly bound by traditions and seldom adopt new methods of development.

The book gives in brief the new approach to study the process of acculturation of backward groups, which may help to plan their integration into the fold of broad pattern of the Orissa society. Such publications are no doubt welcome to the students of social sciences, to understand the socio-cultural implications of backward tribes. The book deserves the credit and the author has taken pains to make the study useful. Nevertheless certain discrepancies have crept in while describing the hill Sauras. The author mentions about the Tribal Research Bureau, engaged in studies among backward tribes of the State. That institution could have helped in the study and then the collection of data would have been easier from hill Sauras.

A FEW WORDS ABOUT US

The Tribal Research Bureau has completed the field investigation on the following problems :—

- (1) Evaluation of P. S. & F. S. Scheme in Gumma, Kotgarh, Belghar and Parlakhemundi areas.
- (2) Impact of Tibetan Refugees on Tribals in Chandragiri.
- (3) Study of impact of Alekh Mahamadharma on Scheduled Tribes & Scheduled Castes.
- (4) Economic Survey in Bonda area.
- (5) Survey of Tribal Development Blocks and proposed T. D. Block.
 - (a) Gumma
 - (b) Bissi
 - (c) Chandrapur
- (6) Study of Socio-economic conditions of tribals in Gudvella area.
- (7) Purchase of tribal land by the non-tribals near MIG area of Koraput district.
- (8) Study of Impact of Dandakaranya Project of Malkangiri and Umerkote.
- (9) Study of Lanjia Sauras of Ganjam and Koraput districts.

For the next six months from July, 1958 to December, 1958 the Bureau has taken up the following assignments. Some of the monographic studies on tribes have to be continued during this period also :—

- (1) Evaluation of T. D. Block in Malkangiri I.
- (2) Hand-Book on Paroja
- (3) Economic Survey in a part of Sundergarh district to find the change.
- (4) Economic Survey among Santhals in Mayurbhanj district.
- (5) Evaluation of P. S. F. S. Scheme in Sunkati area of Keonjhar.
- (6) Hand-Book on Dangria Kondha.
- (7) Hand-Book on Bonda, Study of Kondhs in Kshipur T. D. Block.
- (8) Study of Malua Kondh in Laxmipur & Kumbhi-Kota area.
- (9) Evaluation of Kshipur T. D. Block.
- (10) Economic survey in Sundergarh district.
- (11) Hand-Book on Jatapu
- (12) Study of economic conditions of Lanjia Sauras of Pottasingi area.

- (13) Hand-Book on Pengo Kondh
- (14) Hand-Book on Gadaba
- (15) Report on Bissol Block
- (16) Report on Chandrapur T. D. Block.
- (17) Hand-Book on Binjlia
- (18) Hand-Book on Pauri Bhuinya
- (19) Hand-Book on Santal
- (20) Hand-Book on Bathudi
- (21) Hand-Book on Kharis
- (22) Hand-Book on Danguria Kondh.
- (23) Hand-Book on Kutia Kondh of Chandrapur
- (24) Hand-Book on Desia Kondh
- (25) Hand-Book on Kutia Kondh of Belgarh.

The Director of the Bureau Shri Anirudha Das, I.A.S., was transferred and posted as Secretary-cum-Director, Cultural Affairs and Director, Cultural Affairs. Shri Das had close association with the research programme of the Bureau. He himself being an erudite-scholar and writer has contributed valuable articles to the Adibasi. He was with us for nearly one year. During this period he has inspired our research staff and had always sympathetic appreciation of our work. The departure of Shri Das

has therefore cast a gloom in our mind. Shri Das in his new assignment will we hope continue to have close association with the Bureau and the Adibasi.

Shri R. N. Das, I. A. S., is the new Director of the Tribal Research Bureau as the Secretary to Government in Tribal & Rural Welfare Department. Shri Das is also the Rehabilitation Commissioner of the State and in that capacity a member of the Dandakaranya Development Authority. For sometime as the Joint Secretary of the Tribal & Rural Welfare Department Shri Das had taken interest in our affairs. As the Head of the Bureau and the Editor of the Adibasi it is hoped that we will continue to have his encouragement and inspiration in our work.

Shri P. Shiba Ao, Chairman, Tribal Development Study Team Planning Commission had requested the State Government to depute Shri N. Das, Assistant Director and another officer of the Tribal Research Bureau in assisting him to draft the report on Orissa State and the All-India Report of the Team. Accordingly the Assistant Director and Research Officer Shri S. P. Rout have been visiting New Delhi for this purpose. It is a happy occasion where the Tribal Research Bureau of the State has been called upon for a very important work relating to problems of the tribes of the country which may be reflected in the report of the Study Team.

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